The Churchman.

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From the London Post.

CONFIRMATION OF ELECTIONS OF BISHOPS.

Some days since it was announced at St. James's, Piccadilly, that on Saturday, the 8th inst., the Archbishop of York would proceed to "confirm" the election of the Rev. James Prince Lee to the new See of Manchester. Now, in this country, where we imbibe legal fictions and legal absurdities with our mother's milk, such an announcement could not possibly create any surprise—that is, if anybody heard it or saw it at all. Had it been announced that the Ordinary would then and there confirm Dr. Lee, or Dr. Lee the Ordinary, or the Queen, the Dean and Chapter of Manchester, or *viva versa*, or all round, it would have been all the same to the understanding of the people, the majority of whom can attach no idea whatever to the confirmation of an episcopal election. But there was something more than an announcement. There was a citation of opposers. All persons who might have, or think they had, any legal ground for opposing the confirmation, were cited to appear. Even this, however, would of itself made no impression on the respectable congregation of St. James's, though the very *elite* of English education and intellect. There is nothing whatever that will shock the legal nerve or excite the legal wonder of an Englishman. Had the good people of St. James's heard of the whole population of Middlesex being summoned to their Church to march in procession round the aisles after Mr. Lee, with the sentence of contumacy on all absentees, not one of them would ever have made a remark on the circumstances, or thought it at all out of the way. Of course, therefore, there was nothing to excite surprise, for the thing had been done scores of times before, nor was there any reason so far for a reporter to be present, or for us to remark on the subject, when last Saturday, in the presence of divers officials, and as it happened of a congregation, an officer read a proclamation as follows:—"All manner of persons who shall or will object to the confirmation of the election of the Rev. James Prince Lee to the Bishopric of the Episcopal See of Manchester are now to come forward and make their objections in due form of law, *and they shall be heard*."

What followed we should think would surpass even an Englishman's capacity for the miracles of law. An opposer presented himself; one Thomas Gutteridge answered the challenge, and threw down his gauntlet before the ecclesiastical champion. This Mr. Gutteridge, our readers are aware, has published certain charges against Dr. Lee, which we will not repeat, because we believe them to be utterly false. For making those charges he is to be tried next term on a criminal information, the ultimate result of which will most probably be a good dose of fine and imprisonment. Mr. Gutteridge, before he was brought into the Court of Queen's Bench, had announced his intention, at least his desire, to exhibit articles against Mr. Lee in the Ecclesiastical Court. Being better advised, or perhaps not finding a proctor to undertake his suit, he dropped his articles for the present, and took the opportunity of producing them last Saturday. Having, however, previously discovered that all the articles, allegations, proofs, all the moral or legal disqualifications, records of conviction, or damnatory documents whatever, would simply be waste paper on this particular occasion, he further armed himself with certain technical objections to the confirmation of the election of the Rev. J. P. Lee. On the intrinsic value of his objections we are unable to form any opinion, and the result proves it wholly unnecessary to perplex ourself at all on the affair. Suffice it to say, that Thomas Gutteridge stood up and obtruded himself, his objections, his articles, and all his *supellex* of legal obstruction, upon the notice of the officials. Now, what followed Mr. Gutteridge's plain answer to a plain invitation, and his implicit faith in the promise that all objectors should be heard? Mr. Gutteridge *was* heard, and his hearing was as follows:—

"Mr. Gutteridge, who was standing in the aisle, immediately said,—'I am an opposer, and object to these proceedings.'

Sir J. Dodson.—What is your name?

Mr. Gutteridge.—Thomas Gutteridge.

Where is your residence?—I live in Canon-street, Birmingham.

What is your profession?—I am a surgeon.

Do you mean to object to the confirmation of the Lord elected Bishop of Manchester?—I do.

Have you your objections drawn up in what purports to be due form of law?—Yes.

Sir J. Dodson.—Let me see them.

Mr. Gutteridge.—The first is a protest against the proceedings of this day,—'I, Thomas Gutteridge, a member of the United Church of England and Ireland, do protest against the proceedings of this day, for the confirmation of the Rev. J. P. Lee, Bishop elect of Manchester, on the ground that it is unlawful to proceed to such confirmation elsewhere than in the province of York, and also on the ground that due and sufficient notice and publicity have not been given of such intended confirmation.'

Sir J. Dodson immediately intimated that the protest could not be entertained.

Mr. Gutteridge.—I have also articles to present.

Sir J. Dodson.—By whom are they signed?

Mr. Gutteridge.—By myself, 'Thomas Gutteridge.'

Sir J. Dodson.—Well, then, listen. [Reading from a manuscript which he had brought with him, previously prepared.]—We feel it to be our duty not to permit you to appear and oppose the confirmation of the Lord elected Bishop of Manchester. We sit here as commissioners of his Grace the Lord Archbishop of York, for the express purpose of confirming the election made by the Dean and Chapter of Manchester, and we consider that we are bound by law to proceed to the confirmation without committing or suffering any let or hindrance thereto."

We have heard of the conversation which the chimney-sweep had with the King. The sooty gentleman having boasted of his communications with royalty was asked what His Majesty had said to him, and frankly replied that it was nothing more nor less than "Get out of the way, you vagabond." That is all the hearing Mr. Gutteridge has obtained from Dr. Dodson, the Master of the Faculties, at St. James's. "They shall be heard." He was heard. "What is your name?—Thomas Gutteridge. What is your residence?—Canon-street, Birmingham. What is your profession?—I am a surgeon. Do you object?—Yes. Are your objections drawn up in due form of law?—Yes. Then I can't hear you." The hearing was confined to the objector's account of his name, place, and profession, and the rather superfluous fact that he had a protest and articles with him. Why Dr. Dodson asked him a question at all—why he should wish to hear the man's name, place of residence, or anything else, we cannot imagine. That, however, was all the hearing, and more than enough for the purpose. What followed was merely to impress this fact on Mr. Gutteridge's understanding. Dr. Burnaby most emphatically assured him—"There can be no protest against this form of proceeding." There was no loophole left. Whatever the objection, whatever the legal form, whatever the person, place, or profession—were the objectors all the Bishops, and their objection the notorious fact that there had been no election, or pretence of election, at all—these learned Doctors assure us that no objection can be heard, no protest entained.

We dare say their law is right. In fact, it would have been a flaw in "the Magna Charta of Tyranny" if there had been a possibility of proceedings on the confirmation. Mr. Gutteridge's objections, too, we have no doubt, are worthless enough, and the sooner they are silenced the better. It is very clear, however, that the election this day to be confirmed [Dr. Hampden's] is a far more debateable affair, and one which the judgment of posterity will not so unanimously confirm. We presume the same course is to be adopted, and we must confess that, on such an occasion, with charges of gravity unanswered, with an election of such damaged and disputed unanimity as that at Hereford, we do not quite like to see a solemn ecclesiastical act reduced to a ridiculous farce. It is an exhibition that must tell; for its ugly look, as well as for its injurious consequences, we have to thank the Minister who has forced its subject on the Church.

From the English Churchman.

Another and a very important act in the Hampden case has been played through. Farce of the broadest kind has interposed at least one grotesque scene in the drama. We have lived to see fathomed the unutterable depths of folly and absurdity, which the English form of Episcopal Elections involves. It is well that they are known. At whatever price, it is best to know the worst. The *experimentum crucis* has its value. And we could almost be thankful to Lord John Russell and Dr. Hampden that they have called up from the realm of shadows all the lies and hypocrisies and mockeries—all the profanities and wickedness which exist under the awful name of Law—all the scandal and absurdity which attends every step of a Bishop's appointment. A free election in which there is no choice—a prayer for God's blessing and direction on that which is already settled and fixed in a Minister's *bureau*—a Confirmation and examination when there is nothing to confirm and nobody to examine: these things are all consistent. Only they have degrees: there is a climax even in such mischievous insults to common decency and common sense. It is reserved for the Sanctuary to witness the hideous proclamation—"All manner of persons who shall or will object . . . . come forward . . . . and they shall be heard," followed immediately by the judicial sentence—"We sit here to confirm the election . . . . . we judge that no one has a right to be heard on any question connected with it."

Thus it is: words cannot add to the effect of this contrast. Let it do its work: let it be known: let it be published in the length and breadth of England. This is English law: Henry the Eighth's law. And we have no fear of the result. Write it out: proclaim it: friends and enemies placard it—post it. And the shouts of "oh! oh!"—"shame!"—"mockery!"—"humbug!"—with which Bow Church rang on Tuesday will win a larger echo, and call out a deeper answer than such as provoked it can yet anticipate.

"We do find that the election was rightly and lawfully made," *because* "we do decline to take any evidence about the election at all." "We do confirm the said election," *because* "we will not hear whether it ever took place." "We do pronounce all opposers contumacious," *because* "we have gagged and chocked them." "Oyez, oyez, oyez: all manner of persons who shall or will object, come forward," *because* "we feel it our duty not to permit you to appear." Yes, good gentlemen: jump off the Monument and fall soft—thrust your hand into the fire, and don't burn your fingers—swallow six ounces of arsenic, and don't die—come forward, and don't appear—object, and hold your tongue—you shall be heard, only you shan't speak.

"All the Fusts" have already appeared in the Christmas pantomimes—the Court of Arches is a prolific mine for jests—and we think that its late interpretation of English law is too good a thing to be lost upon those whose vocation it is to shoot folly as it flies. Only, let us add, that it is our own fault if this insult be repeated. There is not a miserable Sect—not a trumpery Corporation—not a shabby Loan Society or Mechanics' Institute, which would thus be trampled upon and abused. The Church of England has the remedy in her own hands.

From the Irish Ecclesiastical Journal.

A LITERARY ECCLESIASTICAL RARITY.

CHARGE OF BISHOP FELL.

Sir,—My object in troubling you with the present communication is to lay before you and your readers a literary curiosity, which is little known, and which, on that account, as well as for its intrinsic value, will probably be deemed worthy of your notice.

It will be useful if the case be introduced by two or three preliminary remarks.

Bishop Fell, as you, Sir, are well aware, was one of the most eminent defenders of the Church of England and her services in the seventeenth century, in recompense for which he was ejected from his studentship of Christ Church, Oxford, by the parliamentarian visitors in 1648, and after the Restoration was made dean of the same in 1660, and in 1675 Bishop of Oxford. In this character he testified his desire for maintaining the rules of the Church as prescribed in her Book of Common Prayer, especially by the questions put to his clergy at his first visitation, as, for example, tit. iii. sect. 3:

> "Do's your parson, vicar, or curate, constantly, reverently, and regularly officiate on the Lord's daies, holidaies, and the eves of them: as also read the Litany upon all Wenesdaies and Fridaies, weekly, &c."

But this was not all, as appears from Archbishop Secker's, then Bishop Secker's, second charge at Oxford, in 1741, wherein he thus enforces a part of ministerial duty by reference to a particular incident in Bishop Fell's life; for, having noticed the appointment of the Church, "that all ministers of parishes read prayers on holydays, on Wednesdays and Fridays," and having observed thereon, "undoubtedly your endeavors to procure a congregation at such times ought not to be wanting," he subjoins: "Were I to repeat to you the strong expressions which my great predecessor, Bishop Fell, used, in requiring this part of ecclesiastical duty, they would surprise you."

This allusion of Bishop Secker to his "great predecessor, Bishop Fell," had often taken my attention, but I could not procure any information in explanation: though, being particularly desirous of explaining it when I was engaged a twelvemonth ago in preparing my treatise on the "Church's Holydays," afterwards published under the title of *Feriæ Anniversariæ*, I sought information in the libraries of Christ Church, Oxford, and of Trinity College, Dublin, as well as in the Bodleian. In particular Bodley's librarian, the Rev. Dr. Bandinel, who had most kindly aided my inquiries concerning Bishop Fell's "Articles of Visitation Inquiry," was unable to discover what I was in search of; so that I was constrained to acquiesce in my former want of information, and to be contented with the cursory allusion of Archbishop Secker, whose general character for caution, accuracy, and fidelity, was a warrant for his reference to the language of his "great predecessor."

But chance, so to speak, appears to have led to a more satisfactory termination of my inquiries.

For a different purpose, a clerical and literary friend has placed in my hands the first volume of *The Student, or the Oxford and Cambridge Monthly Miscellany*, printed in Oxford, 1750, for Newbery, St. Paul's Churchyard, London; J. Barrett, Oxford: and J. Merrill, Cambridge. And the first article on which I have opened is entitled, "The Speech of John Fell, D. D., Bishop of Oxford, at his Triennial Visitation in the Year 1685."

From the Preface "to the reader" this appears to be an original publication; for the editor says: "We shall not, to our knowledge, publish anything that has been *printed before*, or without the *consent* of the respective authors." Of the authenticity of the "Speech," no information is given; but if authentic, of which there appears no cause to doubt, though no evidence is alleged of its authenticity, it is in all probability that exposition of Bishop Fell's sentiments of ministerial duty to which allusion is made in Bishop Secker's charge.

The speech, as I find it, shall now be submitted to the reader, with no other comment than an humple prayer that it may conduce to the honor of God and the edification of His Church, by its operation on the mind of the reader.

I remain, Sir, your faithful Servant,

Rd. Down and Connor, and Dromore.

The Palace, near Belfast, Dec. 21, 1847.

"The speech of John Fell, D. D., Bishop of Oxford, at his triennial visitation in the year 1685.

Although the lapse of three years since we met last do, of course, occasion our meeting at this present time, my desires to see and speak with you in our great and common concern offer a most forcible inducement.

I need not tell you in what condition the Church now is, assaulted by the furious malice of Papists on the one hand, and fanatics on the other, and, amidst the machinations of those who are zealous for a sect or party, more fatally attempted by the licentiousness and sloth of those who are indifferent to any or opposite to all. When these unhappy numbers are subducted, it is lamentable to think how few the remainder are, what scanty gleanings are left to God amidst the plenteous harvest which the devil makes.

To this calamity there can come but one accession,—that the torrent of impiety should bear down all resistance, and at once countenance the disorders of the profane and the despondency of the good, and thereby leave no sort of men untainted; and this, I fear, is in a great measure our case.

If at any time I press my brethren of the clergy to labor for the reduction of the Dissenters, I am told they are perverse and proud, and will not hear, will not be treated with. If I require a constant diligence in offering the daily sacrifice of prayer for the people, at least at those returns which the Church enjoins, the usual answer is, they are ready to do their duty, but the people will not be prevailed with to join with them. If I call for catechising, it is said the youth are backward, and have no mind to come, and parents and masters are negligent to send them. If I insist on frequent sacraments, the indevotion of the people is objected; they are not willing to communicate, or they are not fit. And so, when the minister has thoroughly accused his flock, he thinks he has absolved himself,—his church becomes a *sinecure*, and, because others forbear to do their duty, there remains none for him to do.

But, my brethren, do we think in earnest that excuses of this kind can serve the turn, or that they will be admitted by the Almighty when He comes to judge the world?—that our account for immortal souls, the price of the blood of the Son of God, committed to our trust, will be so easily despatched? At the great day of reckoning we shall find the contrary of this. If our people be negligent, we are the more obliged to industry; if they are indevout, we ought to be more zealous; if they are licentious, we ought to be more exemplary; where sin abounds, grace should much more abound. Nor let man say, the people will not be prevailed upon; how know we what will be hereafter? They who resisted one attempt may yield unto another, or, if they yield not to a single instance, they may to many, and more pressing; they who come not into the vineyard at the first or second, no, not at the ninth or tenth hour, may be prevailed with at the eleventh or last; and as God Almighty is not weary, but stretches out his hand all the day long to a stiff-necked and gainsaying people, so must His messengers continue their endeavors, must preach the Word, be instant in season and out of season, reprove, rebuke, exhort with long-suffering and doctrine. As bad as times are, they are not worse than they were at the first planting of the Gospel, yet then, though no magistrates assisted, nay, with all possible violence opposed,—though heathenism, vices, and heresy,—though men and devils set themselves against the truth with all their force and resolution, the courage and virtue of the clergy then prevailed; and if we would live as exemplary, labor as faithfully, and die as readily for our profession as they did, we should not want the same success.

In the mean time this we know, events are in the the hands of God, but duty is in our's. When we have done all that we can, we have done all that is required, and our gracious God will expect no more; if our labor be lost to our unhappy flock, it shall not be lost to us; and though we save not others, we shall save our own souls at the great day." * * *

The civil war in Switzerland between the Roman Catholic and Protestant cantons, has ended in the overthrow of the Sonderbund. "The Jesuits and their affiliated orders, the Ursulines, the Nuns of the Holy Heart, and the Sisters of Providence," have been expelled from Lucerne. The Franciscans and Carmelite friars remain.

From Italy the most important intelligence has been the confirmation of a settlement of Ferrara. On the 24th November, the Austrians withdrew from the city, retaining (conjointly with Pontifical troops) the post at the gate of the Po. "I know," the Pope said in his letter to the Emperor, "that you are stronger than I am in troops and artillery, but you must be aware that I am stronger than you in public opinion, because I have *moral* force on my side."—*Freeman's Journal.*

ENTHRONISATION OF THE LORD ARCHBISHOP OF YORK.

Yesterday, January 13th, the enthronisation of Dr. Musgrave took place in the Cathedral, at York, in the presence of many thousand spectators. There could not have been less than 5,000 persons present.

Ten o'clock was the hour appointed for the meeting of the chapter, but it was half past before they entered the chapterhouse, where a great number of the clergy of the diocese was already assembled. The chapter walked in procession, and were preceded by the president, the Rev. Canon Dixon.

The President took the chair, having at his right the Registrar, whilst the chapter took their seats to the right and left. The chapter were inclosed within a temporary barrier, covered with crimson cloth, outside of which stood the clergy.

The Registrar having exhibited and read the letters mandatory directed to the chapter for the enthronisation of the most rev. archbishop.

The President said—Rev. brethren, these letters mandatory being now read, is it your pleasure that we should proceed according to the force, form and effect thereof? If so, you will signify the same by holding up your hand. The chapter signified their assent in the way prescribed, and thereupon proceeded accordingly, the president reading as follows:

"We, William Henry Dixon, clerk, master of arts, canon residentiary of the cathedral and metropolitical church of St. Peter of York, and in the absence of the Right Worshipful William Cockburn, doctor of divinity, dean of the said cathedral, president of this chapter, by and with the consent of our brethren and canons now present, do receive with all due regard and respect the letters mandatory which have now been read by our registrar, and we decree to proceed in this business of enthronisation according to the force, form and effect thereof."

The chapter, clergy, &c., then formed into procession, and proceeded to the west doors of the cathedral, there to meet his Grace the Archbishop, who was in waiting at the residence. The procession reached the west doors at five minutes to eleven, where they remained until a quarter-past, at which time his grace, accompanied by one of his chaplains, arrived in his carriage. Having alighted, his grace, attired in his full sacerdotal robes, and followed by his train-bearers, entered the cathedral, and was received by the president. The procession then formed into reverse order, and moved on back to the chapter-house, a magnificent voluntary being performed at the time upon the organ, by Dr. Camidge.

Having reached the chapter-house, the president again took the chair, and his grace was conducted to a seat at the head of the chapter, on the president's right hand. The clergy, &c., took their places as before, and then his grace, in a clear and audible voice, read the following petition:—

"I, Thomas, by Divine Providence, Lord Archbishop of York, elected, confirmed, and translated, petition to be inducted, installed, and enthroned, with the full archiepiscopal rights in the said Church, and the real, actual, and corporal possession of the archbishopric of York, with with all and singular the rights, dignities, honors, privileges and appurtenances whatsoever, in conformity and according to the manner, statutes, ordinances, and laudable and approved customs of this cathedral and metropolitical church of St. Peter of York, and actually and with effect to assign and appoint to me the throne or archiepiscopal seat in the choir of the said church, anciently accustomed and used to be assigned to the Archbishop there for the time being, and to do and despatch all other things which may be necessary or in any way convenient in this business of induction and enthronisation."

The President then decreed for the enthronisation as follows: "We, William Henry Dixon, clerk, master of arts, president of the said chapter, by and with the consent of our brethren and canons now present, do decree the Most Reverend Father in God, Thomas, by Divine Providence, Lord Archbishop of York, to be inducted, installed and enthroned."

This having concluded the preliminary proceedings by the chapter, the procession was again formed, and having reached the altar, the Archbishop was seated in a chair placed without the rails, and he shortly afterwards proceeded to petition as before, and then took the following oath, which was administered by the Registrar.

"I, Thomas, by Divine Providence Lord Archbishop of York, elected, confirmed and translated, and now to be inducted, installed and enthroned into the Archiepiscopal see of this Cathedral and Metropolitical Church of St. Peter of York, do swear that I will observe, and to the utmost of my power defend the rights, privileges, statutes, and customs of the said church not contrary and repugnant to divine law, and to the laws and statutes of this realm.—So help me God and the holy Evangelists."

The President then invested the archbishop with the pastoral and archiepiscopal dignity in the following terms:—"In the name of God, amen, we, William Henry Dixon, clerk, master of arts, canon residentiary of the cathedral and metropolitical church of St. Peter of York, and in the absence of the Right Worshipful Wm. Cockburn, Doctor of Divinity, dean of the said cathedral, president of this chapter, by and with the consent of our brethren and canons, now present, lawfully proclaim, install, induct, and enthrone you, with all the rights, dignities, honors, privileges, and appurtenances whatsoever, pertaining to the archiepiscopal see of York."

The litany and prayers were then chanted by the Rev. D. Fellowes.

The Archbishop and the President then proceeded to the episcopal throne, which they entered, the other members of the chapter standing round. The Archbishop being seated, the President again declared him to be enthroned, in full possession of the powers and jurisdiction of the see. The President then, standing in the throne, and turning to the congregation, read a prayer, and the installation and enthronisation then concluded. The Archbishop remained sitting in the throne, and the canons having gone to their proper stalls, the "Te Deum" was sung by the choir. The Archbishop then pronounced the blessing, with which the services concluded.

The members of the chapter subsequently proceeded to the chapter-house, and there a demise of the manor of Bishopthorpe to the Archbishop was read, and sealed with the common seal.—*London Express.*

I would not destroy the distinctions of society. Let but the rich feel for, sympathize with, and bless the poor; let them feel towards them (as God regards both) as brethren; and it is well. It is not disreputable to have simply a poor brother, but it is so to have a degradedly suffering one. Let us relieve, then, the *sufferings* of the poor, and remove their *degradation*, and our world would soon become a happy brotherhood.—*Rev. E. M. P. Wells.*

For the Churchman

A part of the infinite wisdom of God displayed in the Holy Scriptures, is seen in that precious volume being so constructed as to make man's enlightened assent to it, and correct understanding of it, the result of an earnest and diligent application thereto of his moral powers—of a willing mind and an active intelligence. The understanding referred to, is a just appreciation of facts, and of duty as growing out of facts, and not an insight into the rationale of everything. The intellect, as well as every other faculty of man, is given him on probation. In the dispensation of the gospel, as well as that of nature, he is perpetually presented with facts, which he must admit whether he can comprehend them or not. Hence his moral obligation to cherish entire confidence in God, that He will reveal nothing, and require nothing, but what is and must be true and right, and to receive, admit, and follow it, as therefore true and right, because God reveals and requires it.

This principle applies, not only to the higher mysteries of our holy faith, which, because revealed, become therefore parts of the religion that sound reason requires of us, and which is consequently enforced as an essential department of that genuine morality which obliges to the discharge of all relative duty; but also to every practical requirement of the gospel. It applies, for instance, to the duty of connection with the Church of Christ, the outward and visible society, of which God has been pleased to require that all men shall become members; notwithstanding the pride of the human heart may suggest that men may be just as moral and pious, and have as genuine justifying faith, out of the Church as in it. It applies to the outward and visible signs of the inward and spiritual grace, which, going together, in a union that, God having established, man cannot sever, make up the sacraments of the gospel; notwithstanding man's low and grovelling faculties cannot understand how earthly elements can be placed in essential connection with high and holy mysteries of heavenly grace; and notwithstanding the grievous profanity with which he will toss his proud head at the idea of being required *so* to learn Christ. It applies to all the external decency, order, and devotion, which God requires in His service.

Among the temptations which the arch-fiend practised upon our blessed Lord, was his quoting of such Scrtpture as he chose to think favorable to his views; and such has ever been his artifice through those of his instruments and agents who have afflicted the Church with heresies and schisms, or with theories and fancies inconsistent with the humble and submissive faith and piety of the gospel. In connection with this point, we may revert to the fact noticed in the commencement of this article, that the Bible is so constructed as to make man's enlightened assent to it, and correct understanding of it, the result of an earnest and diligent application thereto of his moral powers—of a willing mind, and an active intelligence. This, however, is not very congenial to the natural heart. It requires more labor and care than man is always disposed to give to things unseen, and not of immediate palpable bearing on worldly comfort, views, or interests. It requires more submission than man likes to yield. It presents an already prepared and finished object to be sought after and received, rather than what better suits the carnal heart—a fine and gratifying invention of its own.

The particular feature of the Bible here had in view, is its containing instructions and precepts apparently incongruous to each other; but which proper efforts bestowed on the study of the volume, and on the aids to a right understanding of it furnished in the Church, will show not be so; but to be harmonious parts of a whole, beautiful in structure, and infinitely wise and good in character.

In living the Christian life, a man is exposed, by his natural heart, to danger from cold and philosophical infidelity, from wild and rampant fanaticism, and from superstitious or proud or careless formality. From each of these directions, influences are brought to bear on the human mind, often the more perilous, because so modified as to conceal the disgusting extremes to which, nevertheless, they have a natural tendency.

Under the first class of these modified influences, that is, influences springing from infidelity, although mingling themselves with something of religious conviction and concern, external religion will be lowered into a merely decent and proper manifestation of an allowance of religion's claim on assent, and of a willingness or desire to be known as professing it; or into a mere system of interesting symbols of a suitable and proper religious state or exercise of mind. It will be regarded simply with a view to the effect it may, on philosophical principles, be reasonably and naturally expected to have on the human mind. Hence it will be considered as by no means essential to true religion, but as, at best, interesting, desirable, and worthy of respectfnl heed; and all in entire forgetfulness of the character which God Himself has stamped upon it, when observed and regulated according to His will, as a necessary part of true spirituality, and instinct, through the promised energy of the Holy Ghost, with supernatural grace.

Opposition or indifference to outward and visible religious rites and ceremonies, is sometimes the result of wild and rampant fanaticism, which looks upon them rather as hindrances than aids; which cannot brook the checks and guards that they would impose upon the feelings and impulses of our nature; and which would rather measure religion by the spontaneous flow of excited passion, becoming easier as it becomes more impetuous, than by more irksome submission to order and method, whereby as well the body as the mind, the senses as the affections, are to be brought under the rule and discipline of evangelical devotion; and a blessing is to be expected as the result of humble faith and trust in the authority, power, and promises of God, rather than of dependence on the excitement of present feeling, or the boldness of present assurance.

There are many degrees, short of its extreme character and effects, whereby each of these causes becomes a great hinderer, among professing christians, of the genuine principles, spirit, and practical efficacy, of their religion. Thus a partial knowledge of the Scriptures, or a wayward disposition to bend them to preconceived notions and prejudices, leads to the giving of a marked and constant undue prominence to such passages as inforce the genuine gospel requirement of *spiritual* religion, and warn of the danger of resting in forms; while those, equally clear to the better qualified reader of the Bible, which incorporate forms into the essential requirements of spiritual religion, are lightly passed over, treated as christians should never treat the word of God, and regarded as precepts rather to be apologized for, and explained away, than meekly received, and faithfully and conscientiously acted upon.

But the adversary has another class under his influence, ready to step in here—the reverse of that just mentioned. They magnify the external observances of religion to an extent totally unjustified by Scripture, and at war with the purity and best interests of the Church, and with their own christian character and hopes.

However intimate—and the Scriptures represent as *very* intimate—the connection between the external duties, and the true spirit, of the gospel, the former, if suffered at all to supersede the latter, are valueless, and often worse than valueless, because of the radically wrong views connected with them, or the perilous abuses to which they are subjected. Rested in as *ends* in religion, and not applied in their sole legitimate character, as only *means* for attaining objects of superearthly worth and excellency, they fitly draw to themselves those strong terms of abhorrence and condemnation so often directed towards them in God's word: much more, when they are the refuge of hypocriscy, or are disgraced by attaching to them ideas of being meritorious with God, and a worthy price of His favor and blessing. If they flow not from the heart—if they come not of a true and living faith in Christ, as alone possessing through merit available with the Father, and Him Whom alone we can enjoy divine acceptance and favor, such a faith as regards the ordinances of the Church solely in their connection with love to God, whence their observance is to flow, and with the inward and spititual grace, of which He has been pleased to constitute them means and pledges—if they be not applied with the penitence, humility, seriousness, and sincerity, which are due to our spiritual and eternal concerns, and with the lively gratitude and devotion with which the renewed heart should contemplate the mercy aud love of God in appointing them,—they cannot be expected to be either well pleasing or acceptable to Him. But if such be our use of them, humble and unworthy as they are in themselves, and profound as is the mystery of their being thus blessed, they will be means of our dwelling in Christ, and having Him to dwell in us; and this is all that we need for the unspeakable privilege and consolation of growing in grace, and in the knowledge of our Lord and Saviour, more and more, until we come unto His everlasting kingdom.

B. T. O.

For the Churchman.

MYSTICISM.

Mr. Editor:—I am so much gratified with the following extract from Blackwood's review of Emerson, that I venture to offer it to your notice, and that of your readers; it is reprinted in Littell's Living Age, No. 192, p. 101. The intelligent theologian will perceive that it has a palpable bearing on several matters always important, and especially on some that have been made unusually prominent within the last ten or twelve years.

"We do not pronounce idealism to be mystical, but we pronounce him to be a mystic who upholds this, or any other philosophy, upon grounds of conviction not open to all rational men; whose convictions, in short, rest upon some profound intuition, some deep and peculiar source of knowledge, to which the great multitude of men are utter strangers. A man shall be an idealist and welcome; we can discuss the matter with him, we can follow his reasonings, and if we cannot sustain ourselves in that nicely-balanced aerial position he has assumed, poised above the earth on a needle's point of faith, we can at least apprehend how the more subtle metaphysician has contrived to accomplish the feat. But the moment a man proclaims himself in the possession of any truth whatever, by an intuition of which we, and other men, find no traces in our own mind, then it is that we must, of force, abandon him to the sole enjoyment of an illumination we do not share, and which he cannot impart. We call him mystical, and he calls us blind, or sense-beclouded. We assume that he pretends to see where there is no vision, and no visual organ; he retorts that it is we, and the gross vulgar who have lost, or never attained, the high faculty of vision which he possesses. Whether it is Plato or Swedenborg, Pagan or Christian, who lays claim to this occult and oracular wisdom, we must proclaim it a delusion. It is in vain to tell us that these men may be the *elite* of humanity, that they are thus signally favored because they have more successfully cultivated their minds, both intellectually and morally, and purified them for the reception of a closer communion with the divine and all-sustaining and interpenetrating intelligence, than is vouchsafed to the rest of mankind. We, who have nothing but our eyesight and our reason, we of the multitude who are not thus favored, can, at all events, learn nothing *from them*. Whether above, or beside human reason, they are equally remote from intellectual communion. We do not recognize their reason as reason, nor their truth as truth; and we call them mystics to express this unapproachable nature of their minds, this hopeless severance from intercommunion of thought, from even so much of contact as is requisite for the hostilities of controversy. These wisest of mankind are in the same predicament as the maddest of mankind; both believe that they are the only perfectly sane, and that all the rest of the world have lost their reason. The rest of the world hold the opposite opinion, and we are not aware that in either case there is any appeal but to the authority of numbers, to which, of course, neither the lunatic nor the mystic will submit."

Some of your readers may recollect two pieces on the sacramental Sacrifice, which you kindly admitted about a year ago: in one of which it was declared, as a general maxim, there specially applied to the notion of an undefinable *quasi* physical change in the eucharistic elements,—that "Fact is not founded upon Fancy." As an expansion of this maxim, better excogitated and better expressed than it could have been by me, I adopt the foregoing extract; and ask for it the attention of those who, as a ground for the interpretation of certain passages of Scripture, contend for the "fancy" of an incomprehensible mutation, or superlation of the consecrated bread and wine. Holy writ demands firmer *vestiges* "than Fancy's feet have ever trod."

Your Old Friend.

For the Churchman.

Rev. Sir,—Dean Merewether, is a name upon which every true son of Holy Church must dwell with delight. I cannot describe the tumultuous feelings of joy and gratitude which filled my heart on reading his more than noble letter to the Premier of England—"My Lord, having fully counted the cost, having weighed *the sense of bounden duty* in the one scale against the consequences in the other, I have come to the deliberate resolve, that . . . no earthly consideration shall induce me to give my vote in the Chapter of Hereford Cathedral for Dr. Hampden's elevation to the See of Hereford." Thanks to the noble and devoted Dean for these words. The spirit of Martyrdom yet lives and breathes in the bosom of Mother Church, and, for once, Cæsar's menial is taught that his profane hand may not touch, too rudely, the Bride of Christ. Ichabod, is written upon every page of the history of Lord John Russell's administration, and in attempting to trample upon the Church of the Living God, he has only hastened the culmination of the movement which is tending to free her from secular restraint, at the same time gathering to himself a plentiful harvest of disgrace. The arrogant Minister is taught that the Church is superior to the state, and that while they may be so united that the former may receive the assistance and support of the latter, yet in no case may the Church be brought in subjection to the world. The Dean of Hereford, more than any other, has taught the government this lesson, and he more than any other deserves the sympathy and the thanks of the Church generally. I would not esteem too lightly the efforts of the noble Bishop of Exeter and others like him, but they have not, like the Dean, rendered themselves liable to be cut off from home, from fortune, from friends, and to be consigned to prison during the Royal will. They all form a noble band, but Dr. Merewether stands first.

Now, Mr. Editor, I propose that the Doctor receive from American Churchmen some token of gratitude for the good service he has done the Church, and some manifestation that we sympathise with him now in the "time of his tribulation." I would not have Churchmen get up a mob at the Tabernacle-Theatre and make themselves ridiculous by passing bombastic and unmeaning resolutions, but some quiet unostentatious mode of proceeding may be adopted by which truth may be elicited and real encouragement given to the persecuted, should Dr. Merewether be imprisoned for truth's sake, might not the American Church thus gain the reward of those of whom CHRIST said, "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me." Here is *real* cause for sympathy. Our loved and Holy Mother is "sore let and hindered" by the "darts of her adversaries" and shall the daughter feel no sorrow? Shall we not rather say, Mother, be of good cheer, for, although "the Kings of the earth set themselves, and the rulers take counsel together, against the Lord, and against His anointed," yet "Thou shalt break them with a rod of iron, thou shalt dash them in pieces like a potter's vessel." Shall we not say, Holy Mother be of good cheer, for "no weapon that is formed against thee shall prosper, and every tongue that shall rise against thee in judgement thou shalt condemn."

It would, indeed, be well that an expression should come from every Diocese of the Church in this country, and well that the first movement should emanate from the Metropolis of the Union. Is it then, too much to hope that some of the clergy will give their names to a call for a meeting to consider this matter and to give it proper form and expression? Surely it is a matter well worthy of consideration, and it may yet be among the most cheering of our reflections, that we heartily sympathised with the disciples of CHRIST when they were crushed to the earth by the iron heel of pride and self-will. T. T. G.

[Entirely sympathising in the sentiments of our correspondent, we yet desire to be understood as expressing no opinion either for or against the suggestion in the last paragraph.—ED.]

[The following article was received by us before that of the Bishop, with the intimation that it need not be used in case we should receive one from the Bishop on the same subject. This explanation is due to the writer, whose communication, however, will be read with none the less satisfaction because it has been preceded by another on the same subject.—ED.]

For the Churchman.

Rev. and Dear Mr. Editor,—A correspondent, signed "A Christian," inquires the duty of a Churchman residing in a place where there are no religious services, but those of the dissenting sects:—should he attend their meetings—especially if the teaching of their ministers be able and wise—and should he send his children to their Sunday Schools?

There is a better practice, commended by the Scriptures which the Church interprets, and by the experience of our young branch of it in this country. It is to convert one's closet into an oratory, if he be alone, or his household into a little Church, if there be a number. The father or head of a family becomes its priest, where no priest is by, and needs only a Prayer-book, an almanac to direct him to the proper day in the calendar where the lessons are appointed, a Bible from which to read them, and a volume of printed sermons approved by his Bishop. Himself of the catholic family of Christ, he thus worships at the appointed times in communion with the various assemblies of the saints.

That practice of which record is made in the second chapter of the Acts, we acknowledge to be obligatory upon us. It is said of the baptized after the sermon of St. Peter: "And they continued steadfastly in the Apostles' doctrine and fellowship and in breaking of bread and in prayers." We abandon both the doctrine and the fellowship of the Apostles when attending the worship of sects. And we incur the danger of growing gradually tolerant of heresy, and thinking with indifference on schism.

Our divine Lord, before his departure, prayed with affecting earnestness that all his disciples might *be one* in his Father and Himself; "that the world may know that thou hast sent me." An universal unity of believers is a proof to the unregenerate of the heavenly mission of our Saviour. All believers must yearn for the restoration of Catholic Unity. But we retard it when we countenance heresy by our presence, or perpetuate schism by our personal influence. As if in answer to a "Christian's" inquiries, an Apostle wrote to the Romans: "Now I beseech you, brethren, mark them which cause divisions and offences contrary to the doctrine which ye have learned; and avoid them." Each phrase of that exhortation is emphatic.

These are teachings of the Scriptures which the Church interprets. Experience also shows the advantage of fidelity to our membership in the body of Christ. Less than a hundred miles from this city, a pious churchman went to reside and establish himself in business. There were sectarians around him; but instead of consorting with them, and practically abjuring "the Apostles' doctrine and fellowship," he understood that every churchman had a mission to fulfil, and fed the holy fire upon his household altar, that it might shine a testimony amidst errors, or not expire, at least, where God hath kindled it. He had the Prayer-book and the Bible, and some old edifying sermons by the Bishops. He gathered his family in the drawing-room on days of worship, and like Joshua and his house, served God whatever others did or said. Presently it appeared—as it often will where fidelity is maintained—that there were other churchmen in the place. They came and asked permission to unite with his family. Soon they were obliged to open folding-doors and use two rooms, and then occupy the piazza, and then the lawn before it; for persons became interested in the services, who were indifferent before; and then, mustering their strength, they erected a neat, commodious church, where the writer one day officiated, and where one of our present bishops was a former pastor.

This account substantially came from the lips of that faithful layman, whose consistency and zeal were thus blessed by God. In the farthest South, the best church we have in one Diocese, grew up from a similar cause. Many who read, throughout the Republic, doubtless, could relate accounts of numerous parallel examples.

Nor need a father deprive his children of religious instruction, though he send them to no school of dissent. He is, himself, especially commanded, in the Epistle to the Ephesians, to "bring them up in the nurture and admonition of the Lord." Beside the piety which they learn from his looks, his language and his life, he might give them the best possible religious instruction on Sundays and Holy days from the Church catechism, amplified, simplified and expounded as it is by many approved publications of our press.

Where the efforts of such an isolated church man, from private beginnings, assume a more public and permanent form, as a lover of order he should seek to be regularly permitted, by a lay-reader's license, to continue his labors, until a clergyman can be sustained; so that unity be preserved and Apostolic authority always obeyed. H.

THE CHURCHMAN.

NEW-YORK, SATURDAY, FEB. 12, 1848.

Subscribers who have received their bills for dues to this paper, are respectfully requested to remit without delay by mail, postage and exchange at the expense of this office.

"The truth," says St. Chrysostum, "is the pillar and ground of the Church;" agreeably to which the Council of Trent declares that the symbol of faith, commonly called the Nicene creed, is the firm and only foundation against which the gates of Hell shall not prevail. In one sense indeed the Church is the pillar and ground of the truth; but in another and higher sense, the Church itself is founded on the truth or doctrine of CHRIST. For the Church is the pillar and ground of the truth, as she exhibits the truth for the information of men, and supports it against the assaults of its enemies; but the truth is the pillar and ground of the Church, as being that on which the Church rests for its very being. Before the doctrine of CHRIST was revealed, the Church had no existence; but before the Church was in existence, the doctrine of CHRIST was the same essential and eternal truth.

The truth on which the Church is founded, and against which the gates of Hell shall not prevail, is that which the SON of GOD revealed, or manifested in the human nature united to His Divine Person.—We distinguish, therefore, CHRIST and the CHURCH: CHRIST is the author and fountain of the truth, is the truth itself manifest in the flesh: the Church is built or founded on the truth which CHRIST revealed.

CHRIST is infallible as He is GOD; for GOD is truth and cannot err. The Church is infallible only, as she is kept in the truth which CHRIST has revealed. CHRIST is infallible by necessity of nature; the Church is infallible while she abides in the faith and follows the guidance of the Spirit.

It is our comfort to be firmly assured that the Refromed Church is infallible in the faith; that is, that she is mercifully kept by the Holy Spirit in all the truth which CHRIST revealed. The grounds of our assurance are 1. that she derives from the Apostles, and has never left the faith which they received from CHRIST himself, and delivered to their successors: 2. that she holds as her foundation, and prescribes to be used on every occasion of public worship, the same symbols which are now held, and from time immemorial, have been held in all Catholic Churches: 3. that she justifies all her doctrines by the Holy Scriptures, which are the records of the Church, while the gift of immediate inspiration was continued in it. On these and kindred grounds, we believe that she is a partaker of the promise which CHRIST made to the Catholic or Universal Church, that the gates of Hell shall not prevail against her.

Stronger grounds of assurance, we apprehend, are not given to mankind. If they are false, let their falsehood be shown. If this Church has ever departed from the faith, tell us when and where. If she has built or professed to build on private interpretation of Scripture, show us the dogma which she has rested, or the place in which she has professed to rest on Scripture privately interpreted: or if on the other hand, you say that her traditionary faith, that which she has received from the ancient Church, and expresses in the ancient symbols, is false or contrary to the teaching of our Lord and His Apostles, show us the passage in Scripture which it contradicts. If you can do none of these things, then you must confess that this Church is still kept in the faith of CHRIST, and is infallible in that faith. Christ's ministers in her may proclaim this faith with all authority, assured that it is the truth of GOD.

The Church of Rome also claims to be infallible: not infallible in the faith, but simply infallible: not infallible in virtue of her adhesion to the fundamentals of faith, but so infallible that she may make a doctrine to be fundamental which before was not fundamental: not infallible on condition of her following the Holy Spirit, but necessarily and absolutely infallible, so that say or do what she may, what she says is the truth of God and what she does is righteous in His sight.

On what grounds does she make this claim? What are the proofs of its validity?

She boasts of antiquity, but she does not rest her claim on ancient tradition. She boasts of Scripture, but gives us to understand that she refers to Scripture in condescension to those that are without her communion, and not for the satisfaction of her own members. She boasts of miracles, but the less said of them, as a foundation of this claim, the more agreeable to her champions. On what then does she rest her claim to this absolute infallibility? On the promise of CHRIST that He would be with His Church always; that the gates of Hell should not prevail against her; that he that heareth you, heareth me; that He, the Spirit of truth, when He is come, will lead you into all truth: &c.

How do Romanists know that the books containing these passages are authentic and canonical? Or supposing them authentic, how do they know that they have the true meaning of these passages? They are perpetually telling us that *we* have no other proof of the Books of Scripture being authentic and canonical than the word of their own Church: and that the Scriptures are a dead, senseless letter, of which their own Church alone can express the sense. The proof-texts, then, which they offer of their Church's infallibility rest on her own word: *i. e.* on *their* word; so that they themselves come under the same category with the "*private reasoners*," whose only foundation of faith is their own word or opinion.

But let us admit them by courtesy to the ground which the Reformed Churches occupy, but to which they have forfeited all right. Let us suppose that they have that moral certainty which the unbroken testimony of the Church Catholic affords in favor of the books which contain these passages, being authentic and canonical. Let us suppose that having availed themselves of tradition, as the key to open to them the Scriptures, they can rest, with divine faith, on the illuminating Word of God which they express. Romanists have no right to this ground; they have thrown away their birth-right for a mess of potage; they have drawn men off from *moral certainty* as a ground of belief, in order to substitute in its place their Church's infallibility; they have abjured the use of tradition as an introduction to the Holy Scriptures, and denied the sufficiency of the light shining in the Scriptures to create a *divine faith* in the minds of those who read them under the guidance of tradition, in order that they might make the authority of their present Church the sole ground of *divine faith*. They have, therefore, no right whatever to quote Scripture in proof of the infallibility which, according to them, is necessary to the belief and understanding of Scripture. But let us treat them for the moment, not as Romanists, but as Reformed, and allow them the benefit of moral certainty, tradition and scripture, to not one of which have they a shadow of claim for the present purpose; and what proof have they even on this ground, to which they are admitted only by courtesy, that the texts, above referred to, guarantee the infallibility of their Church?

The promise of our Lord, "Lo I am with you always," is a promise that He will be continually present with His Apostles during their life time, and with their successors in office afterwards unto the end of the world; present with His Apostles to bring all things to their remembrance whatsoever He had said unto them and to guide them into all necessary truth; present with their successors to keep them in the same. What then? Is every particular bishop and every particular Church, made hereby indefectible? St. Paul himself feared lest he should become a cast-away. "But the whole Church shall never fall away." True; and because CHRIST has promised that *the whole* Church shall never fail from the *essential faith*, but that there shall always be a Church on earth, therefore, the Church of Rome, having once had, must always hold the faith without admixture of error! "Once in grace, always in grace," has been an anodyne to the consciences of other men than Oliver Cromwell.

"Go preach the gospel to every creature;" a divine commission extending to the successors of the Apostles, but not without a limitation; for it is added, teaching them to observe all things *whatsoever I have commanded you.* "The publication is yours, the doctrine is mine; and when the doctrine is not mine, then your publication is beyond or short of your commission."

"He that heareth you, heareth me, and he that despiseth you, despiseth me." Take the comment of Venerable Bede; "Neither of these" (i. e. neither the hearing nor the despising) "belongs only to them which saw our Saviour in the flesh, but to all even to this day; but with this limitation, if they hear or despise the words of the gospel, not the preacher's own."

"I have often heard," says Archbishop Laud, to whom we owe both the passage from Bede and the quotation which preceded it, "some wise men say that the Jesuits in the Church of Rome and the precise party in the reformed churches agre in many things, though they would seem most to differ. And surely this is one; for both of them differ extremely about tradition: the one magnifying it and exalting it into divine authority; the other vilifying and depressing it almost beneath human. And yet in these different ways both agree in this consequent, that the sermons and preachings, by word of mouth, of the lawfully sent pastors and doctors of the Church are able to breed in divine and infallible faith; nay, are the very word GOD. So A. C. [his Romanist opponent] expressly. And no less than so have some [of the precise party] accounted of their own factious words, to say no more, than as the word of God."

"He, the Spirit of truth, shall abide with you and shall be in you;" but unless the present Church tests its doctrine by Scripture and Apostolic tradition, what better security has it for the genuineness of its inspiration, then George Fox had for the genuineness of his inspiration?

Never was there a doctrine which carries with it so much of bluster and so little semblance of truth as this of Roman infallibility. To say that the Fathers held it, is to insult their memory. Vincentius may speak for them who teaches us to resolve our faith, not into the word of the Catholic Church of his day, much less the Roman Church, but into the authority of Scripture, and to use tradition as a help and guide to its meaning. The doctrine is a mere cover for the weakness of the Roman Church, a contrivance to induce belief in those new and pretended articles of faith which she has added to the Catholic Creed, and which have no support in Scripture or apostolical tradition.

All that is said of the need of an infallible judge of existing controversies is *gratis dictum.* The Catholic Creeds have defined all truth necessary to salvation; and these with the Holy Scriptures are sufficient to guide all who humbly and faithfully use them in the way of God's appointment, to everlasting life. More than sufficient for faith and humility we have no reason to expect that GOD would bestow on us; for all beyond can only serve to encourage a vain curiosity and pride. Calvin was by temper and education a schoolman, and Barclay was a jesuit; and the modern controversies, generally, have grown out of the ill understood disputes of the Schoolmen. It has been the art of Rome to generate these controversies, and then tender herself as an infallible guide to extricate men from their fog.

"Whilst the Romanists," says Archbishop Tenison, "ascribe the differences which arise among the Reformed to their want of an infallible guide, and to their different interpretations of the Scriptures, they unskilfully derive effects from causes which are not the natural parents of them. There is (saith St. Austin) one mother of all strifes and she is *Pride.* Neither doth the Scripture divide us, nor does the infallibility of their judge unite them. Their union (such as it is) ariseth from the mighty force of their external polity, and they speak not differently because they dare not, and the strength of that polity arose at first from Rome; not as the chair of St. Peter, but as the seat of the Empire. Our divisions, like theirs, arise (as all wars do, be they ecclesiastical or civil) from the unruly lusts and passions of men. And from these likewise arise generally the misinterpretations of plain laws and rules; the sense of which must be made to chime according to the interests of prejudiced men, or else they will not give attention to them. If the lusts and passions of men were mortified, all Christians agreeing in the certainty of the Scriptures, though not of any living guide; the words of the one being as intelligible as those of the other; all might agree in one creed, and put an end to those unnecessary controversies which entangle truth and extinguish charity."

The summary of English news in our last embraced, we believe, every matter of interest. There are some points, however, on which we may enlarge.

It will be remembered that when, at the Confirmation of Dr. Hampden's election in Bow Church, by the Commissioners of the Archbishop of the Province, in answer to the summons by the Apparitor General to all objectors to his consecration as Bishop of Hereford, to come forward and state their objections, three beneficed Clergymen came forward by their Proctor, the Commissioners refused to hear him, and ordered the election to be confirmed, upon the ground that they could not entertain any objections without incurring the penalty of *præmunire.* Counsel for the opposers were allowed to speak only to one point, viz., that the statute of Henry VIII., to which the Commissioners referred, did not inhibit them from hearing and examining objections made in due and proper form. "They argued," says the Times, "from the ancient usages and rules of the Church, from the obvious significance of the whole ceremonial at which they were assisting, from the common sense of the affair, from the simple absurdity of a Confirmation which is no Confirmation, a citation equally ridiculous, a hearing promised and and not given, and other such rational topics: but the letter of the statute, and the unbroken prescription of three centuries were not to be shaken. Their arms were ingenious and strong, but they availed as little against Henry VIII.'s act, as the spear of Achilles, or the arrows of Ulysses would against a battery of Paixhan guns." Hence it was that the motion was made in the Court of Queen's Bench, three days after, by Sir Fitzroy Kelly, for a rule calling on the Commissioners to show cause why a *mandamus* should not be issued, to compel them to receive the objections which were tendered but refused.

We shall wait for the result of this move with great interest. The opposers (one of whom, we perceive, is the Rev. John Jebb, Rector of Peterston, in the Diocese of Hereford,—the nephew of the late "good Bishop of Limerick," and the author of the work on the Choral Service) and their friends, are thoroughly in earnest. It is stated that Sir F. Kelly was retained with a fee of 300 guineas, and that he will be assisted by Mr. Baddeley and other learned gentlemen.

Among the proceedings connected with this business, we notice the following.

At a full meeting of the Clergy of the Archdeaconry of Gloucester, held to thank the Bishop of the Diocese for the part he took in opposing Dr. Hampden's appointment, an amendment was proposed, to the address brought forward, by Dr. Jeune, Master of Pembroke College, Oxford, who entered into a detailed defence of Dr. H.'s doctrinal sentiments. He was seconded by the famous Mr. Close of Cheltenham. But the address to the Bishop was carried by a vote of 71 to 28, the minority consisting chiefly of Mr. C.'s followers.

An address has also been numerously signed in the Archdeaconry of Bristol.

In the Archdeaconry of London, sixty Clergymen signed the Protest against Dr. H.—and among them, Dr. M'Caul and Dr. Croly, strong anti-Tractarians.

Some thirty of the Clergy of Bedford addressed a letter to Lord John Russell, declaring themselves satisfied with the appointment, and lauding Dr. H. To this the Premier replied in a long epistle in which he reviews the whole proceeding—condemns the censure of the University—again drags in the Archbishop (from whom, however, he now says that he received a paper of similar purport with that sent in by the thirteen Bishops)—insists that no proof of Dr. H.'s unsoundness has been offered—talks of the *baseless nature* of the charges against him, of the *gross dishonesty* of the quotations from his writings—applies the term "calumny" to a passage in the Bishop of Exeter's letter (a somewhat hazardous experiment on his Lordship's part, the English Churchman thinks)—calls William of Orange our GREAT DELIVERER, &c., &c.

The Bishop of Salisbury, Dr. Dennison, has published a letter to the editor of the Globe, in which paper an intimation was given that he was guilty of inconsistency in now opposing Dr. H., inasmuch as he took an active part, as Fellow of Merton College, Oxford, in defending him in 1836. The Bishop states that he then disapproved of the appointment of Dr. H. as Regius Professor, but took no active part in the controversy which arose thereupon, not approving of the manner in which it was carried on; and that he can perceive no inconsistency in his having now united with his brother prelates, in representing to the Premier, the danger there was of wounding the peace of the Church by Dr. H.'s appointment to the See of Hereford.

Archbishop Whately has published his "statements and reflections" on this all-absorbing question, in response, we believe, to a letter from some of his clergy asking his opinions. The following are the points which he labors to establish.

I. That the alleged censure of the University of Oxford ought to be totally disregarded: 1. because, at best, the vote of convocation was illegal: 2. because it was disregarded and virtually repealed by the University itself: 3. because it was manifestly and notoriously unjust!

II. That ministers would be much to blame if they had passed by a man possessing such claims as Dr. Hampden. The Archbishop here enumerates his academical distinctions and his numerous University offices, and dwells upon his ability and his various and extensive erudition.

III. That if, after having recommended him to Her Majesty, the Ministry had afterwards, in compliance with the remonstrances of the Bishops and others, withdrawn their recommendation, they would have been guilty of a gross dereliction of duty, exposed themselves to contempt, and shaken the foundations of all lawful authority, especially episcopal authority. And

IV. That the present movement has caused much discredit, and much danger to the Church, which are wholly imputable to the authors of the movement, and would have been incalculably greater still, had it proved successful.

Dr. Whateley's remarks fill four columns—closely printed, in small type—of the (London) Express of Jan. 14.

Another late publication on this topic, is "A Letter to the Dean of Chichester, by J. C. Hare, M. A." "In this letter," says the English Churchman, "the Archdeacon of Lewes labors very hard to defend Dr. Hampden but without success. The agitation excited by his nomination to the See of Hereford, has spread all over the country; and on none does it seem to have produced a greater effect than upon those whose opinions are similar to his own. They deplore the appointment "as a most injudicious measure on the part of the Minister," because they feel that it puts them, as well as Dr. Hampden on their trial; if he is not fit to be a Bishop neither are they; if he is a heretic, they are heretics likewise. Hence the letters of the Bishop of Norwich and Archdeacon Hare, the former (like the Bishop of Durham) a subscriber to Socinian Sermons, the latter notorious for his German Theology."

The gist of the whole matter, is found in the following paragraph, from the Christian Remembrancer:

"As to Dr. Hampden's *personal* orthodoxy, we have not a word to say. The charge against him—it has never varied, or betrayed itself into inconsistency—is, not that he is a Socinian, but that he *has advocated a theory more mischievous and wider than Socinianism itself.* It is not the simple vice of heresy on this or that article of the creed that he is charged with, but the larger principle of the non-necessity of any creeds. He is accused not of a false dogmatism, but of anti-dogmatism, which is a far heavier imputation. He denies the saving necessity of *any* strict theological doctrine. Like his friend and apologist, Mr. Winstanley Hull, Dr. Hampden may say, 'I fully believe, after a long and careful investigation, the Catholic faith to be what is commonly stated in the creed commonly called the Creed of Athanasius; but,' he will add, 'it is most positively false that he who does not keep that faith whole and undefiled shall, without doubt, perish everlastingly.' For, 'the damniatory clauses are not in the Bible, nor can they be proved thereby.' So Dr. Hampden may say, (p. 9,) 'Most sincerely and most firmly do I believe that there is but one Catholic faith—one invariable standard of orthodox truth; and that all departures from this, consequently, are Errors of Doctrine and Corruptions of the Truth, and not that "form of sound words" which God has set forth to us in his Revelation.' Probably:—Dr. Hampden and Mr. Hull are very fortunate. By a happy accident their personal convictions happen to be exactly coincident and identical with the Athanasian statements. But this is not the question: the *ignoratio elenchi* is too wilful and patient. What of those whose 'long and careful investigation,' just as honest, and as scrupulous, and as patient as Dr. Hampden's, has led them to an opposite conclusion? What, for example, of Dr. Hampden's friend and guide, Mr. Blanco White? Was he dishonest, or careless, or ignorant, or superficial? What of the commun run of Socinians? Why, as he has 'nothing to retract, nothing to disclaim,' he still 'ventures to call Unitarians' not only 'Christians,' but 'our brethren in the faith,' although 'they will not assent to his metaphysical conclusions.' The question is, not about Dr. Hampden's faith, but, about the saving efficacy of these very 'metaphysical conclusions.' And it is in this way that we think the questions and extracts from Dr. Hampden's works do not adequately state the charge against him. It is not in the nature of the case that they can do so. It is not that they are garbled and one-sided, but they are insufficient. Bad as Dr. Hampden's theology may appear by a series of extracts, infinitely worse is it by a steady perusal of his Bampton Lectures. The book is not a counter argument against any decisions of the Church, but a long elaborate argument to show that the Church had no inherent right to conclude, infer, state, prove, or impose at all. He passes by this or that dogmatic assertion with contemptuous indifference: he may happen, by his own private process of reasoning, to agree with it; others may not. There is neither merit nor blame on either side; for 'no conclusions of human reason, however correctly deduced, however logically sound, are properly religious truths,' and 'it by no means follows, that what can be proved out of Scripture, must, therefore, be truth of 'Revelation,' since 'all belief as such is involuntary.' If a man 'professes and calls himself a Christian,' he is a Christian 'in the charitable sense of the term,'—a sense in which he may be reckoned among 'our brethren in the faith,' a sense in which his 'mode of reasoning' will not hurt him.'"

The following Periodicals and Pamphlets have been lately received at this office.

THE UNITED BRETHREN'S MISSIONARY INTELLIGENCER. First Quarter, 1848. Bethlehem, Pa.

TWENTY-SEVENTH ANNUAL REPORT OF THE SURGEONS OF THE NEW YORK EYE INFIRMARY, FOR THE YEAR 1847.

One thousand six hundred new patients laboring under various diseases of the eye and ear have applied for relief. Seventeen hundred and sixteen have been prescribed for, of whom eleven hundred and seventy-four were cured, ninety-seven relieved, forty declined treatment, sixteen were discharged as iucnrable, the results of twenty-nine were not ascertained, and one hundred and twenty-nine remained under treatment.

More than one hundred and fifty students attend upon the practice of the infirmary.

The Annual Appropriation from the State is $1000, and from the Common Council of the City, $200.

Surgeons: Drs. Delafield, Kearney Rodgers, Wilkes and Dubois.

LITTEL'S LIVING AGE, No. 195. (From Berford & Co., 2 Astor House.)

THE ENDS AND OBJECTS OF BURLINGTON COLLEGE.

An eloquent address of Bishop Doane, introductory to a course of Lectures, delivered in the Junior Hall of Burlington College. The Bishop sets forth the design of the College as being, to bring up Men—Gentlemen—Scholars—Patriots—and Christians.

The following is his idea of *manliness.*

"We are told, that the Parian marble, before the sculptor's eye had fallen upon it, or his hand had touched it, contained, in the perfection of its beauty, the Apollo Belvidere. He only found it, and exposed it to the gaze of an admiring world. And old Prometheus, as we read, kindled, with fire from heaven, the clay-cold statue, into life, and loveliness, and love. But, tell me, what are these but allegories, to set forth the beauty and the power of CHRISTIAN EDUCATION? And, what are these results, but faint and far-off shadows, to their triumph, who by patient love, and faithful prayer, develop, through the agency of the transforming Spirit, from the dull and sluggish and corrupted mass of our poor fallen nature, a gracious child, a glorious youth, a god-like man? The manliness of love, the manliness of truth, the manliness of piety! The manliness that wears the spirit on the brow; purer than purest chrystal, more transparent, and more precious. The manliness that bears the heart out in the hand; no plan, no purpose, no pursuit, no palpitation, that it shrinks to show. The manliness, that fears to sin, but knows no other fear. The manliness, that knows to die, but not to lie. The manliness, that never boasts. The manliness, that never domineers. The manliness, that never swears. The manliness, that never drinks. The manliness, that bows, in meek compliance, with the shadow of a parent's wish. The manliness, that sees, in every woman, the sex to which we owe our mothers. The manliness, to look all danger in the face, and seize it by the horns. The manliness, to bear all hardships, without grudging; and to render every honest service, without shame. The manliness, to reverence the poor. The manliness, to make concessions to the weak. The manliness, to feel. The manliness, to pity. And the manliness, to pray. This is the manliness, we ask from God, for these dear children. Such are the men, we strive, through grace, to form, at Burlington College."

We must add the Bishop's striking description of a Gentleman.

"When you have found a man, you have not far to go, to find a gentleman. You cannot make a gold ring, out of brass. You cannot change a Cairn-gorm, or a Cape May chrystal, to a diamond. You cannot make a gentleman, till you have first a man. To be a gentleman, it will not be sufficient to have had a grandfather.

"What can ennoble sots, or slaves, or cowards?
Alas! not all the blood of all the Howards!"

To be a gentleman, does not depend upon the tailor, or the toilet. The proof of gentlemen is not to do no word. Blood will degenerate. Good clothes are not good habits. The Prince Lee Boo concluded that the hog, in England, was the only gentleman, as being the only thing that did not labor. A gentleman is just a *gentle*-man; no more, no less; a diamond polished, that was first a diamond in the rough. A gentleman is gentle. A gentleman is modest. A gentleman is courteous. A gentleman is generous. A gentleman is slow to take offence, as being one that never gives it. A gentleman is slow to surmise evil, as being one that never thinks it. A gentleman goes armed, only in consciousness of right. A gentleman subjects his appetites. A gentleman refines his tastes. A gentleman subdues his feelings. A gentleman controls his speech. A gentleman deems every other better than himself. Sir Philip Sidney was never so much a gentleman—mirror, though he was, of England's knighthood—as when, upon the field of Zutphen, as he lay in his own blood, he waived the draft of cool spring water, that was brought, to quench his mortal thirst, in favor of a dying soldier. St. Paul described a gentleman, when he exhorted the Philippian Christians, "Whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report, if there be any virtue, and if there be any praise, think on these things." And Dr. Isaac Barrow, in his admirable Sermon, on the calling of a Gentleman, pointedly says, "he should labor and study to be a leader unto virtue and a notable promoter thereof; directing and exciting men thereto, by his exemplary conversation; encouraging them by his countenance and authority; rewarding the goodness of meaner people, by his bounty and favor: he should be such a gentleman as Noah, who preached righteousness, by his words and works, before a profane world."

But the whole address should be read. It is in the Bishop's happiest vein. We pray God his noble plans and purposes may be fully realized! Would that he might find many to support and strengthen him in his enterprizes, conceived in such an exalted spirit of philanthropy and piety!

NEW ENGLISH BOOKS.—Among the works recently issued from the press in London, we notice the following:

THE KING'S MESSENGERS: An Allegorical Tale; by the Rev. W. Adams, author of the delightful Allegories, the Shadow of the Cross, the Distant Hills, and the old Man's Home. The young nephew of a Clergyman informs his uncle, who has been absent visiting his flock, that no one has called at the Parsonage—"at least no one of any consequence—*only some poor man:*" whereupon his uncle relates to him and his sisters the Allegory of the *King's Messengers*, in which he represents the poor and afflicted, the orphan and widow, as Messengers sent by the Great King to carry men's earthly treasures to a place where they will be laid up for a future time, for the benefit of the donors.

We shall soon look for an American edition of this work from the press of our Sunday School Union, got up in Mr. Dana's usual beautiful style.

THE SKETCHES: three tales by the author of of "Amy Herbert," the "Old Man's Home," and "Hawkstone."

These tales were written to illustrate a series of landscape sketches, each of the authors having taken the entire series and arranged them according to his or her fancy. The tales have quite sufficient interest independent of the sketches. The volume was got up in England, for the benefit of a fund for erecting a church and schools at Bow Church, Isle of Wight. It will be re-published, we believe, by the Messrs. Appleton.

REST IN THE CHURCH: By the author of "From Oxford to Rome.

This is described as a Warning Voice against secessions to Rome. It is in the form of a narrative, and said to show extensive reading, great versatility of talent, and originality of observation and illustration—but to be inferior to the author's former work.

A New Volume of Sermons by Dr. Pusey, is announced as in press.

Mr. Keble's late volume of Sermons is characterized by the Christian Remembrancer as "a treasure and fit for all time." The preface, "a careful and striking application of Bishop Butler's argument to the actual state and case of the Church of England: and of course takes, as the argument from analogy *must* take, the lowest ground. But while rhetorically the most doubtful, we all know that logically analogy is the most powerful weapon of the reasoning art. Still the argument from analogy, simply as a profound argument, is not fit for the popular reader; and thankful as we are for every thing which comes from Mr. Keble's pen, we may admit this." It is to be observed, however, that Mr. K. claims in the outset of his argument to stand upon the same ground with all the great Divines of the Anglican Church, who have combatted the claims of Popery. We see that our Romish friends find Mr. Keble's volume rather hard of digestion.

The Enthronization of the Archbishop of York took place in York Minster on the 13th of January. His Grace, it is understood, will hold his first Ordination in his Cathedral, and not in the chapel at Bishopsthorpe, as has been the previous practice. A full account of the ceremony will be found in another column.

Sunday the 30th of January is given as the day fixed for the Consecration of the Rev. J. Prince Lee, as Bishop of Manchester. The service to be held at Whitehall.

The same day—the anniversary of King Charles the Martyr—is said in some of the papers, to have been named as the day of Dr. Hampden's Consecration.

The arrival of Mr. Newman in the metropolis, is daily looked for. The document which he brings with him is described as being of almost equal importance with that which Cardinal Pole read to the Peers of England, wherein they were informed that the Pope of Rome had reconciled our Island to his see, relieved Britain of the ban, and authorized the secularization of the Church lands. It authorizes changes almost as startling. It decrees the abolition of "Vicars Apostolic"—those respectable officials through whom Rome has hitherto consented to be represented, and in their place substitutes twelve bishoprics with an archbishop in England. This has been done without the opinion of the Government being asked upon the matter, and carried out in a manner the most offensive that could be devised. In France, the Pope dare not create a new bishopric without the sanction of the crown. In England, the feelings and sentiments of the wearer of the Crown are studiously disregarded by the Vatican.

Information of the progress and approach of the Cholera having been officially communicated to the English Parliament, the Bishop of London has addressed a most excellent and appropriate Pastoral Letter to the Clergy of London on the subject.

WORKING OF ROMANISM IN SWITZERLAND.—Regarding as we do the late struggle between the federal troops and those of the Sunderbund, as a wrestling between Rationalism and Jesuitism, we are very indifferent as to the final result, and would not now have alluded to the contention were it not for a glaring instance of the practical working of Romanism devoloped by it. and published in the correspondence of the "Times." The writer, after giving an account of the infatuation of the people of Lucerne, who were taught by their priests to expect that the wrath of Heaven would destroy the federal troops when they approached the walls, says:

"More—I have seen some curious little brass amulets, with the effigy of the virgin on one side and the Cross on the other, which were sold in great numbers to the people as charms against all possible injuries in battle. Those sold at seven and ten batzen (about 10d. and 15d. of our money) were efficacious against musket and carbine balls; those at 20 batzen (about half-a-crown) were proof against cannon shot also! The purchasers of these medals were also presented with a card, of which the following is a *verbatim* transcript, capitals, italics, and all:—

'O MARIE

CONCUE SANS PECHE,

PRIEZ POUR NOUS QUI AVONS RECOURS A VOUS!

Quiconque, portant une medaille miraculeuse, recite avec piete cette invocation, se trouve place sous la protection speciale de la Mere de Dieu; c'est une promesse de Marie Elle Meme.'

Which, being interpreted—if indeed I may be excused for profaning the honest English tongue with such blasphemy—is

'Oh Mary!—conceived without sin—pray for us who have recourse to you. *Any one* carrying a miraculous medal, who recites with piety the above invocation, becomes placed under the special protection of the Mother of God. This is a promise made by Mary herself.'

The case of one victim of misplaced confidence (and I doubt not there were many similar) has been related to me on good authority. One of the landsturm was pursued, and challenged to surrender; he refused, took to flight, and was wounded successively by four shots, when he sank under his wounds. Upon being captured, he declared that having a medal, had he thought it possible the bullets could have touched him he would have surrendered at once. I understand he is since dead.

Upon a like principle—or want of principle—the landsturm and soldiers were invited to bring their arms to the churches to be blessed; for which fees of five or ten francs were charged. Whole piles of arms received benediction in this manner, and were then declared to be sure of hitting."

There is no need of comment on so gross a specimen of priestly deception and popular delusion.—*The Church.*

LEOPOLD FOUNDATION.—The receipts of this Society during the year 1846 were $21,939 58. The remittances to this country amounted to $18,480, which was apportioned as follows: To the bishop of New York, $1920; of Texas, $1440; of Chicago, $1440; of Hartford, $1440, (the diocese of Hartford includes the States of Connecticut and Rhode Island, and the bishop resides in Providence); of Detroit $1440; of Cincinnati, $1440; of Vincennes, $960; of Dubuque, $960; of Milwaukie, $1200; of Charleston, $960; of Richmond, $960; to the Jesuit Mission (in Oregon we suppose) $1920; to the Redemptorists, $2400.

The Redemptorists are priests who belong to a Society called "The Congregation of the Most Holy Redeemer." They have three schools established in Baltimore, which have also shared largely in the contributions of the "Association for the Propagation of the Faith." Among the other items of expenditure is $480 for travelling expenses of Bishop Blanchet. This gentleman is *Arch*-bishop of Oregon. He was consecrated at Montreal in 1844, and immediately went to Europe, whence he returned in 1846, with a large reinforcement of missionaries for his arch-diocese. Other appropriations for the travelling expenses of various missionaries were made, to the extent of about $1500.

We are indebted for the following to the New York York Albion, which also publishes the answer of Dr. M'Hale:—

The Earl of Arundel to Dr. M'Hale, Roman Catholic Archbishop of Tuam.

11, Carlton Terrace, London, Nov. 26, 1847.

"My Lord Archbishop,—I must entreat your Grace to forgive me for the liberty I am taking in addressing you. My acquaintance with the high character your Grace bears, as well as your exalted position in the Irish Church, embolden me to lay before you the grief which heavily oppresses me as a faithful son of the Holy Catholic Church. I am deeply sensible of the claims which the Irish Church has to the love and admiration of the Christian world. History relates the heroic constancy with which the Irish Catholics have eudured the relentless persecution and bitter scorn of those who claimed religious liberty for themselves and denied it to their unhappy brethren. With the knowledge of such sufferings endured for the faith, how bitter it is to my heart that I cannot defend the Irish Church in my intercourse with my friends, or against the attacks of violent opponents in the House of Commons. It is not for the fearful crime of murder by individuals of the peasantry that I wish to speak, however shocking such cold-blooded revenge appears to those at a distance. Nor do I wish to notice the frequent connivance of the peasantry in the escape of the assassin. It is not so difficult to make excuses for men in their circumstances. But that which completely overpowers me, and deprives me of all defence, is the conduct of some members of the priesthood. Denunciations from the altar followed by the speedy death of the denounced, and public speeches of most dangerous tendency to an inflammatory people, are the melancholy accusations to which I am unable to reply. If I assert the primitive custom of the Church, the public penance, and the paternal admonition of the pastor, delivered in the presence of the people, the reply is, why denounce those not subject to your discipline? And why make use of such dangerous methods in a country which has not forgotten the crimes engendered by cruel persecution and consequent despair? Oh, my Lord, it is indeed severe to feel the justice of such remarks not, be it observed, of thoughtless and uncharitable men, but of those whose best feelings would willingly seek for all that is pious and good in the Catholic faith. These are the topics which I venture as a humble and faithful member of the Church to bring under your Grace's notice. Can nothing be done to remove from us so heavy a scandal? What comfort and security would be brought to many a confiding Catholic by the speedy and stern censure of ecclesiastical discipline upon the offenders! The fierce declamation of Exeter Hall, and all the vehemence of Parlimentary opponents, and all the freedom of Protestant assertion, have not done so much injury to the cause of the Catholic faith in this country as these unhappy circumstances. And now, my Lord Archbishop, it is my duty to beseech your forgivness for my great boldness, which anxiety for the Church has alone prompted.

"I entreat your Grace's benediction; and have the honor to be, with every feeling of the deepest respect, your Grace's very humble, faithful, and obedient servant, Arundell and Surrey.

"To his Grace the Archbishop of Tuam."

Rev. Dr. Scoresby.—In copying the following from "the Churchman" * we trust it may not be deemed intrusive to say how deeply and truly his many friends in this city sympathize with this Rev. gentleman in the trying domestic affliction, the death of Mrs. Scoresby, of which letters here received, gave him the first painful intelligence. All who have formed the acquaintance of this gentleman, so distinguished for his scientific attainments, have been won by the personal qualities which equally commend him to the heart. There is an anxious desire felt by many in this city, to hear Dr. Scoresby's lectures. One who has spent twenty-one years in the Arctic seas, and is possessed of so much general knowledge, added to the practical knowledge which has led him to so many discoveries in science, must be a delightful lecturer. This opinion we heard expressed by those, well qualified to judge, who heard him lecture in St. Mary's Hall, and Burlington College.—*Banner of the Cross.*

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* The correspondence which lately appeared in our columns.

Mr. Frank Wills, the architect of Fredericton Cathedral, a gentleman of high standing in his profession, will deliver his *second* lecture on ancient English Ecclesiastical Architecture in the small chapel of the New York University on *Monday* evening next, the 14th inst., at half past seven o'clock. Had we known it in time, we should have announced the first lecture, on Thursday evening of this week. Mr. W. brings to his subject, thorough education, practice and experience, and a deep interest in its various departments. He is master of his theme and loves it. The lecture will be illustrated with a large number of drawings.

From what we have seen and heard of Mr. Wills and his works, we would express the hope that he may be induced to take up his residence here. We understand that he is now engaged in making drawings for the Chapel of Burlington College.

Subscription Concert.—We are happy to learn that arrangements have been made to give the Rev. M. Marcus a Complimentary Concert at the Tabernacle, on Thursday the 2nd of March; and that some of the most distinguished performers have been already engaged. As the Concert will consist entirely of Sacred Music, and Mr. Marcus has labored most assiduously as a Missionary for poor British emigrants, for the last three years, without any settled stipend or suitable compensation for the support of himself and family, we sincerely hope, that the effort which is thus to be made for his benefit and advantage—and for the promotion of the important work he has undertaken, will prove successful to the fullest extent of his own, and his friends' wishes.

Further particulars will be given hereafter, and we will in the meantime, receive any subscriptions at the office of the "Churchman."

The Bible of the Venerable Society for Promoting Christian Knowledge, published for parish and family use in 3 vols. 4to, and commonly known as *D'Oyly and Mant's* or *the Society's Bible* being out of print, the Society issued a new edition in 3 vols. Royal 8vo., including all the notes and maps, at the price of £1 17s 6d sterling the set, bound in calf, and £1 8s 6d in boards. The work can thus be had here at from *eight to ten dollars.* Every parish should have one set and every Episcopalian should endeavor to possess another.

For the Churchman.

To the Right Rev. G. W. Doane, D. D., LL. D.

Rt. Rev. and Dear Sir,—I have just received and just risen from the perusal of "the ends and objects of Burlington College," and I can truly say among your many happy efforts, I know not one more important or useful than that now before me. If one half the pleasure is felt by others in its perusal as that which I have felt, it *must* be productive of good, and turn the attention of many to the true aim of a Collegiate Institution. The defect in our day, as known by actual experience, is that the sacred character of instruction of the young, is lost sight of. We cram them with Greek and Latin, and the higher Mathematics, and Chemistry, and Belles Lettres, &c., but we care little for that discipline, and nurture of the *heart*, wherein, after all, lies the excellence of the man. It is your highest honor, my dear Sir, that you, with females, began a new and better mode of training, on sound principle, with a high Christian end. And I believe it is your intention to pursue the same course with reference to males, "that our sons may grow up as the young plants."

I had marked several passages, in your interesting "Address"—passages of singular beauty and simplicity, and such as I know would appeal to the head of every scholar, and the heart of every philanthropist. I am not in the habit of indulging in fulsome eulogy, and speak here but the spontaneous, genuine utterance of my heart. I know that many parents will peruse this "Address," and lay it down, thanking God, and saying "Here is, at last, an institution to which I may send my sons, *and feel safe.*" I honor, Sir, the motives which have prompted this Institution, and as a member of your Diocese, though for some years past a resident in New York, I feel proud that a Diocese which has much of my love, and where the pressure of Presbyterianism has been so sorely felt, is to have an institution of its own, where collegiate education of the highest order is to be conferred.

And I mean by *education*, more than is commonly conceded to that word. I mean an education of the heart, as well as the head. I mean the cultivation of the entire man, in his moral as well as his intellectual faculties, the consecration of all that he possesses to the elevation of his entire being, as a son of God, and an heir of immortal glory. With these aims and these objects, with this intention and this end in view, I see not how "Burlington College" can fail of ultimate success. We may rely upon it, my dear Sir, that Parents feel the wants which I have endeavored to depict. They know, and feel deeply the inroad which sin and vice and infidelity make into the hearts of their young and tender offspring in what are popularly termed our Colleges; and it is high time the evil were arrested. It is high time that something else was done, and that institutions should be established on sound and righteous principles.

As one, among many, I hail the day which has developed to us the actual *carrying out* of the institution that *our sons may grow up as the young plants*, coeval with the kindred realized truth *that our daughters may be as the polished corners of the temple.* The latter, through the grace of God, you have done. May you be equally successful with the former. And as now, throughout the length and breadth of the land are there noble witnesses to the education of our daughters in the way of purity and virtue, with all the graces and refinement of the most finished, polite education; so, I trust, at no distant day, we shall see our young men, emanating from Burlington College, among the noblest ornaments of this blessed land, and an honor to their Alma Mater.

It is, dear Sir, an high and honorable work that is before you, and I trust that you will be sustained therein; that God's good hand will be upon you as in times heretofore, and that you will have cause, on your knees, to adore the Author of every good and sovereign gift, for his favors mercifully vouchsafed to you and yours. To the Diocese at large, and to the State of New Jersey, this is a new era, and a commencement, I trust, to them, of untold blessings. My humble prayer is, that you may be blessed and aided, in all your arduous undertakings for the honor of God—the good of His Church, and the immortal, eternal interests of your fellow creatures, in all conditions of life.

Most truly Yours,
A New Jersey Presbyter.

New York, Feb. 3, 1848.

DOMESTIC INTELLIGENCE.

CHURCH OF THE HOLY TRINITY, WEST TROY.

Consecration, 10th January, 1848.

A notice of the intended visit of Bishop Potter to consecrate the above named edifice had been given in the parish, and circulated among its somewhat scattered congregation a few days previous to the event.

The appointed day proved frosty in the extreme, but bright and [illegible]; one of the very few earnest wintry days which we in the north have as yet enjoyed this season. But it was a healthful day to the healthy, and as there was sleighing, and we were driving to see the new church and to join in the services that should consecrate it to God, so, clothing ourselves for the weather, we stept into our sleigh, and wrapped in furs, drove to the town. An early start, with a few miles ride through the snowy and glittering country, brought us to the town before the hour of service had quite arrived, and gave us our wish of looking at the exterior of the sacred edifice before entering.

We left our horse at the hotel, and set out in quest of the church. We found it quite centrally located, a little off the main business street, and happily, therefore, quiet, and suited to week-day prayers.

The first glimpse of the edifice as we approached it gratified us highly. It was at once a church to the sight; and it satisfied the ideal which we had of a country church. It appeared of a grave free-stone color; with nave and chancel, and buttress, and pinnacle, and turret, and cross. Its proportions, solemn but winning, exhibited the architecture of the early English style.

As we drew nearer, the bell, whose tones we had heard filling the frosty air, was seen swinging in the graceful open and cross-crowned turret that terminated the front. As the eye passed down the front, it rested on a triple lancet window; and beneath that at the base was a fine open porch, through which by a single large door in the main wall was the principal entrance to the church. Before passing into the porch, we perceived that the exterior of the church was formed of upright plank, battened at the joints, painted and sanded so as to make the grave hue.

We entered the church with others; and when we also among them had knelt in adoration of God and in supplication of His blessing, we seated ourselves in quietness to turn out in the Prayer Book the various services to be used, and to prepare to join in them. But as then the Bishop and clergy had not arrived, we allowed ourselves to look around on the interior of the edifice, and to examine its several parts. The comfortable warmth had first arrested at the least our feelings, and we looked about for the stoves. But those objects, unsightly in all attractive edifices, and their more unsightly pipes, were not to be seen; and we were at once conscious that the real comfort of the house was produced by furnaces from underneath the floor. Added to this freedom from chilliness in the place of worship, the whole interior struck us as in the main well arranged and beautiful. As one enters the front door, a main and wide passage directs the eye through the church at once to the altar. From this main passage, open and free seats extend towards the walls and terminate in narrower passages along by the walls. The seats were at such distance apart as rendered kneeling easy, and stooping as painful as it is irreverent.

The walls were slightly colored to give them a grave and consistent tone. In each side wall were five lancet windows, the main body of the glass being enameled, and having very chaste stained borders and headings. From the side walls the eye wandered to the roof; and that was open to the ridge, showing all the sections and timbers of which it was composed; and, like all the wood work, was of dark oaken shade, produced by paint or stain.

Yet, as it should be, the chancel was the object of chief attraction. It seemed to be an addition to the length of the nave, though not so high nor wide; drawing on the eye from the nave through a high arch. The second step of its elevated floor came into the body of the church beyond the arch; and on that broad step was on one side of the arch a Lectern for the Bible, and on the other a pulpit: we wondered why the truths of the Bible could not be explained from where the Bible itself could be read. Pulpits in chaste country churches of this style, have always struck us as clumsy excrescences. A few feet within the arch, on a step higher than the floor of the Lectern was the chancel railing. About midway between this railing and the end wall of the chancel, stood the altar, of empanneled gothic finish, with buttress supports, and white marble top. In rear of the altar was a well designed Bishop's chair; and in the wall above that was the beautiful east window. This was a triple lancet: in the middle light of which was, first a dove, a little lower a cross, below this a lamb, and underneath the whole the Hebrew letters for the name Jehovah. In the side lights were the Alpha and Omega. On the south side of the altar along the wall were stalls for the clergy; while on the north were a credence table and piscina, and outside the railing, but within the arch, was a door which opened into the Vestry. The whole interior of the church appeared to us as of a devotional and instructive tone.

At eleven o'clock, the throwing open of the front door, and the sound of the Bishop's voice, and the reverent rising of the congregation, told us that the consecration service was beginning. At the door the Bishop was met by the Wardens of the church, to conduct him with the clergy to the chancel steps. As the Bishop and the clergy passed up towards the chancel, the 24th Psalm was read by them responsively; and when the chancel steps were reached, the wardens opened the way for the Bishop, and he with the clergy passed within the railing; the Bishop to his chair, and the clergy to their seats on either side of the altar. There were present of the clergy, the Rev. Messrs. Fairbairn, Geer, Gibson, Hubbard, Morss, Spooner, Tucker, Twing, Van Kleeck and Weaver; they were clad in their surplices.

The Bishop at once proceeded with the service of consecration as it is in the Prayer Book, save that all was omitted which could be, viz: the holy communion. The sentence of the consecration was read by the rector of the parish, the Rev. Joshua Weaver: and of the ante-communion service, the Epistle was read by the Rev. Reuben Hubbard. In the Morning Prayer the Rev. R. B. Van Kleeck of Troy, and the Rev. A. T. Twing of Lansingburgh, officiated; the Rev. Mr. Twing reading the Lessons. The prayers were said at the chancel railing, the reader facing the altar. In the recitation of the Creed, we noticed a slight discrepancy—perhaps a slight forgetfulness—on the part of Bishop Potter: at the name of our blessed Lord, while all the clergy bowed in humble adoration, the Bishop stood in apparently unconscious erectness. We could not but be struck with it. For, almost encircling the Bishop as the clergy did, it must have looked to a stranger as though they were paying worship to the Bishop. The act would have been misinterpreted. The clergy, we take it, were distinguishing themselves from Socinians, and simply obeying the custom of the Church; a custom based upon a fact and upon a law, viz: the fact of the Godhead of Christ, and the law that so long as men have bodies as well as spirits they are to worship Christ with their bodies as well a with their spirits.

After the prayers, the choir, well skilled, and accompanied by a very fine toned organ, sang the appointed Psalm.

Succeeding to this was the sermon, preached by Bishop Potter from 2 Kings, 5th chapter, 12th verse.

After the clergy had withdrawn to the Vestry, the choir sang an additional Psalm. Then our attention was called to the position of the choir. It was on the north side of the front door, on the floor with the congregation. This position for the organ and singers is better than in a gallery. But we should prefer the choir either near the pulpit or the lectern. If members of the choir are ever again to be made devotionally conscious of the sacred (even partially ministerial) character which they have in the public worship, they must not only be well instructed in their office, but they must be taken out of the corners and bye places of the church.

After the congregation were dispersed, we had the pleasure of meeting the Rector near the chancel. He gave to us the following facts, viz: The church is 65 feet by 36—designed by Ar Gilman, Esq., of Boston. Chancel 18 feet wide by 16 feet deep. The church not long enough, nor the chancel wide enough. The altar—length, 5 feet 10; breadth, 2 feet 10. I. H. S. cut in antique on the marble: procured of Fisher & Bird, N. Y. The Bishop's chair, bought of Murphy & Guning, N. Y. The glass, from Carse & Reed, N. Y. Organ, from Erben. We bade the Rector adieu; and thankful for this day we returned home. A. & D.

General Theological Seminary.—The catalogue, just received, reports 64 Students; viz: 11 Seniors, 29 in the Middle class, and 24 Juniors. They are from fourteen dioceses, and one British Province; viz: New York 27, Connecticut 4, Western New York 8, Pennsylvania 4, Maryland 1, Delaware 1, Rhode Island 5, New Jersey 3, North Carolina 2, South Carolina 1, Indiana 1, Massachusetts 2, Wisconsin 2, New Hampshire 2, Frederickton, N. B. 1. Of these there are from Columbia College, N. Y., 12; Trinity College, Conn., 6; Yale College, Conn., 1; Brown University, R. I., 5; Union College, N. Y., 2; St. Paul's College, N. Y., 3; New York University, 2; Geneva College, N. Y., 1; Alleghany College, Pa., 1; Delaware College 1; Harvard University, Mass., 2; University of Pennsylvania, 25; University of Vermont, 2; Columbia College, 1; University of North Carolina, 2; King's College, 1; Woodward College, 1. The whole number of Alumni of the Seminary is 336, of whom 29 are deceased. The number of members of the Association of Alumi is 254, 18 being deceased.

Rhode Island.—On Tuesday, January 25th—the Feast of the Conversion of St Paul—the new church erected by St. Paul's parish, North Kingston, was solemnly consecrated to the worship of Almighty God, by the Bishop of the Diocese. The request and deed of donation were read by the Rev. J. H. Rouse, Rector of the parish. The sentence of consecration was read by the Rev. J. H. Eames; Morning Prayer was said by the Rev. T. H. Vail, assisted in the Lessons by the Rev. Silas A. Crane. The sermon was preached by the Bishop, who also administered the holy communion.

In addition to the clergy above named, the Rev. Messrs. Burge, Carpenter, and Bennett, of Rhode Island, and the Rev. Calvin Wolcott, of Massachusetts, were also present.—*Christian Witness.*

Pennsylvania.—*Convocation of Northern Pennsylvania.*—The clergy met in St. John's Church, Huntingdon, Huntingdon co., on the 18th ult. There were present the Rev. Messrs. Natt, Field, Heister, Lightner, Morris, and Clark. There were several sessions of the Convocation, attended with the performance of Divine Service and preaching by the clergy present. The holy communion was also administered.

Consecration of All Saints' Church, Moyamensing.—This church was consecrated to the worship of Almighty God, on Thursday last, by the Rt. Rev. the Bishop of the Diocese.

Although the day was not of that kind which usually gathers many in the House of Prayer, an overflowing congregation testified by their presence, on a *rainy week-day*, the interest felt in this Parish.

There were present of the clergy the Rev. Drs. Dorr, Clay, and Ducachet, and Messrs. Stratton, T. G. Allen, Wm. Suddards, Ogilby, J. H. Smith, C West Thompson, Durborrow, and Wm. L. Suddards. The clergy in surplices moved in procession, led by the Bishop and Rector of the Parish, the Rev. Henry E. Montgomery, from the vestry room to the door of the church, where they were received by the Wardens and Vestry, and entered the new Sanctuary reciting the glorious Psalm appointed as a fitting introduction to the Worship of the Most High—"The earth is the Lord's, and all that therein is; the compass of the world and they that dwell therein."

After the consecration service, in which "the sentence" was read by the Rector of the Parish, the Morning Prayer was said by the Rev. Dr. Clay and the Rev. Mr. Stratton, a former Rector of this Parish.

The Bishop read the Ante-communion service, and then delivered a plain, forcible, and most impressive address from the steps before the chancel. This was to us, at least, a pleasing feature in this most interesting service. There is something Primitive and Apostolical in the exhibition of a Bishop standing forth and thus speaking directly from the heart to the hearts of God's people.

A fact stated by the Bishop, and heard by all with deep interest, was this. The Temple which was now consecrated was God's alone, man had no claim upon it! Not one cent of debt marred the completeness of its dedication. He to whom it was solemnly given could say it is "My House!" Would that this might ever be said of our solemn sanctuaries, and that all Christians might realize the inconsistency of offering to God what is not their's to bestow!

The interior of the building is simple, chaste, and solemn, and its style marks it as "a House of Prayer." The arrangements of the chancel accord with the Church's services. There is nothing within the railing but the altar and Bishop's chair, both after an admirable model. The Desk and Pulpit are outside the railing, and neither too high. The font stands on a line between them.—*Banner of the Cross.*

Christ Church, Reading.—This church has recently received a very substantial improvement, by the addition of 32 feet to its length, by which means there has been accommodation provided for an enlarged congregation. It has been closed since last May to allow of the numerous alterations that have been made, and was re opened by the Rt. Rev. the Bishop on Sunday last. The Reading papers describe the interior as equal if not superior to any thing in the State out of the City of Philadelphia. The following services were held on the day appointed for its re-opening.

Morning prayers were read by the Rev. Dr. Morgan, assisted in the lessons by the Rev. Mr. Douglass, after which the Bishop preached and administered the communion. In the afternoon the Bishop visited the Sunday School, after which he again preached. In the evening, after a sermon by the Rev. Mr. Douglass, five persons received the apostolic rite of confirmation.—*Episcopal Recorder*

Church of the Mediator.—The Sunday School of this church, organized in January, 1847, has an average attendance of 80 to 100 scholars. During the year, 260 children have been present, but the want of teachers has prevented a larger average than the above. The labor has fallen upon 6 or 8 who with unwearied pains have maintained this school in the midst of a population of 7000, having no Episcopal Church within several squares of its outward limit, and but partially supplied with religious instruction from other sources. The services of untiring, devoted teachers are much needed. The school is at the Western Hose House in Schuylkill, Third street, between Pine and Lombard, Philadelphia.—*Ib.*

Maryland.—The Bishop's Appointments are hindered for the present by grievous illness in his family.

Visitation and Convocation.—On the First Sunday after the Epiphany, the Bishop held a Visitation of St. Anne's Parish, Anne Arundel co., preaching and administering the holy communion in the Parish church, at Annapolis, in the morning; and in the afternoon preaching and confirming two persons.

On Tuesday, January 11th, the Convocation of Anne Arundel county met in St. Anne's Church, Annapolis, at the call of the Bishop. In the absence of the appointed preacher, the sermon was preached by the Bishop. Nine of the clergy of the country, viz. the Rev C. K. Nelson, Rector of the parish, the Rev. H. Aisquith, President of the Convocation the Rev. H T. Harrison, Secretary, the Rev. W. F. Brand, the Rev. J. Moore, the Rev. S. Ridout, the Rev. E. J. Stearns, and the Rev. R. H. Waters, were in attendance in the Convocation. The Rev. Dr. Humphreys was hindered from attendance by his duties in the College and sickness in his family The unavoidable absence of two other members of the Convocation was also regretted.

At night there was service again, and the Rev. L. Van Bokkelen, of Baltimore county, preached.

On Wednesday, the Convocation Sermon was preached by the Rev. R. H. Waters, and the holy communion administered by the Bishop. After the Sermon, confirmation was again administered to two persons; (a fifth member of the Parish hopelessly ill, had been confirmed in private on Tuesday.) The offerings on this occasion were appropriated by the Convocation to the relief of a needy congregation, endeavoring to pay off a debt contracted in the erection of its yet unfinished church.

The meetings of the Convocation were held in the intervals of divine service. Besides other business, the annual election of a Secretary and a Treasurer was held, and the Rev. W. F. Brand appointed. The Rev. Mr. Brand is the preacher at the next Convocation, and the Rev. J. Morsell substitute.

The boarders of the Hannah Moore Academy, Baltimore county, have contributed $10 for the purpose of sending a Sunday School Library, from the books of our Sunday School Union, in answer to a call for a destitute school in Indiana. This is the *second* Library purchased by this school in less than a year for destitute places.

Spring Hill Parish, Somerset Co.—The people of the parish have procured for their Rector a carriage and a very fine horse; the former by donations of the townsfolk of Salisbury; the latter by the liberality of the country parishioners. The congregation of St. Peter's Church, Salisbury, is proceeding with the repairs of the Church, which has been so greatly improved within the last few years. They are now putting sash-lights and blinds in the upper windows. A beautiful marble font has been placed before the chancel gate, and was used for the first time on the Third Sunday after Epiphany. The annual course of lectures before the Claggett Society of the parish commences this week.

All Hallows Parish, Anne Arundel Co.—The long needed repairs of the fine old parish Church, so beautifully situated, and so susceptible of being made one of the most sightly edifices in the diocese, but so shamefully neglected, are at last about to be commenced. They will begin, as is fitting, with the restoration of the dilapidated chancel, in which the priest who administers the Holy Communion now does it at the peril of his limbs, if not life.

Illinois.—*Jubilee College* has now a press, (given by English friends) in successful operation. The students are thirty in number. The buildings afford accommodation for fifty. There are five candidates for orders, who recite to the Principal, (Rev. S. Chase,) and are examined in presence of the Bishop. The Bishop is advertising for laborers and mechanics, "strictly temperate, and willing to attend the worship of God in the use of the pious and public Protestant ritual" of the College; to be hired by the year; single persons preferred; but families "pious, and attached to the Episcopal Church may be sure of encouragement." The College has recently had presents, of 960 acres of land from one individual; £85 from England; and a case of books from the Archbishop of Dublin.

Peoria is the landing place of Jubilee College. A little room, fitted up, in an upper loft, up two pair of stairs, for the performance of the service of the Church, is all that is afforded in this flourishing town. There on Thanksgiving Day, (Nov. 25, 1847,) the Bishop conducted the Service, and the missionary, (whose name we do not find in the lists of the Spirit of Missions or Swords' Almanac) preached. A building lot has been purchased.

At *Warsaw*, the Motto says, "after having been purged of the old leaven [qu? 1 *Cor.* v. 8?] (tending to Rome, the effect of a certain paper from New York,) the parish has gone on in prosperity." This it calls "good tidings." Whether they are told in "good taste" admits of question.—*Church Times*

Archbishop Whately has been giving a box of books to Jubilee College. The venerable Founder thinks that "there are few more able to make a proper selection 'for the defence of the gospel' in its purity than the Archbishop." We have our doubts. If his grace has given his own dissertations on the Fall and on the Confusion of Tongues, published in Germany under the character of a German Professor, and his Lectures teaching the sleep of the soul, (and he is reputed to be fond of his own productions, and to be liberal in their distribution,) he will have been inculcating fraud by example, and false doctrine by precept, for the benefit of the youth at Jubilee.—*Church Times.*

Clerical Changes.

The Rev. A. H. Cornish has removed from Abbeville to Pendleton, S. C., and become rector of St. Paul's Church. Post office. Pendleton, S. C.

The Rev. Charles Tomes having removed from the Diocese of New York, requests that his letters and papers be addressed to him at St. Louis, Missouri.

The Rev. Libertus Van Bokkelen has been received into the Diocese of Maryland by letters dimissory from the Diocese of New York.

The Rev. Meyer Lewin has accepted the Rectorship of Christ Church Parish, Calvert county, having resigned that of St. Michael's Parish, Talbot county. P. O., St. Leonard's.

The Rev. Joseph Spencer, D.D., is officiating in St. Michael's Parish.

The Rev. J. A. McKenney has accepted the call to Sherwood Church, Baltimore county.

The Rev. Mr. Miles, assistant to Dr. Cutler of St. Ann's, Brooklyn, has accepted an invitation to take charge of St. Stephen's, Wilkesbarre.

The Rev. S. T. Carpenter, late of Connecticut, is officiating at Bangor Church, Churchtown, Pa.

Died,

September 26th, 1847, at the house of Rev. Dr. Mason, Raleigh, N. C., the Rev. Erastus B. Foote, in the 37th year of his age.

He died in a strange land, yet not without kind friends to administer to his wants, and a Heavenly Physician to apply the balm of Gilead to the soul.

At Fort Snelling, December 17th, 1847, in the 4th year of his age, Reginald Heber, son of the Rev. E. G. Gear, Chaplain U. S. A.

In the city of Baltimore, on the 31st ult., Rev. Walter D. Addison, in the 80th year of his age.

On the 25th January, 1848, at Patterson, Putnam co., N. Y., Mrs. Elizabeth Haight, widow of the late Nicholas Haight, of Bedford, Westchester county, aged 67 years.

Obituary.

Died, on Wednesday, the 12th ult., in the 55th year of her age, Mrs. Elizabeth Boyd, daughter of the late Robert H. Livingston, of Dutchess county, N. Y., and wife of the Rev. Dr. Boyd, Rector of St. John's Church in the Northern Liberties. This estimable lady had been afflicted, for several months, with the painful malady which terminated her honored and valuable life; and, during that whole period of protracted suffering, with the certainty of death before her, manifested a firm, unwavering faith in the Lord Jesus Christ, and was preparing, with meek resignation, for the end that was coming. She died at last in the peace of God, passing away from earth to brighter worlds on high, gently and calmly as a sleeping infant. Such a woman was an ornament to the Gospel, an honor to the Church, and a blessing to the community.—*Banner of the Cross.*

Notices.

EPISCOPAL MISSION TO SAILORS IN THIS CITY.

A number of ladies favorable to this cause intend holding a fair, immediately after Easter, the proceeds of which are to be presented to the *P. E. Church Missionary Society for Seamen*, to aid in relieving them from their present indebtedness.

Any donations for this purpose will be thankfully received by Mrs. Haight, at No. 25 East 14th street, one door west of Union Square; or at Cromwell, Haight & Co., 68 Maiden Lane; Mr. George C. Morgan, 44 Pike street; Mrs. Forbes, 6 Abingdon Square; Mr. Charles Ely, 201 Washington street, Brooklyn.

Due notice will be given when and where the Fair will be held. January 29—13w

P. E. Church Missionary Society for Seamen in the City and Port of New York.—The February meeting of the Board of Managers of this Society will be held in Sunday School-room of the Church of the Ascension, on Monday evening next, 14th inst., at half-past 7 o'clock.

Thos. P. Cummings, Rec. Sec'y.

New York, February 12, 1848.

CHURCH OF THE HOLY APOSTLES,

Corner of 28th street, and 9th Avenue.
Rev. R. S. Howland, Rector.

The following committee of the Vestry will be in attendance at the church, for the purpose of renting pews, on Wednesday and Saturday afternoons, from 4 to 5 o'clock.

Application may be made at other times of
C. D. Varley, M.D., 23d st. and 9th Avenue.
Walter Roome, Manhattan Gas Works, 18th street, and 10th Avenue.

New York, February 12, 1848.

☞ The Church of the Ascension—St. Thomas's, St. Bartholomew's, and St Mark's, will be open alternately for Divine Service and a Sermon on every Sunday evening until further notice.

The order will be as follows—
First Sunday in every month, Church of the Ascension.
Second Sunday in every month, St. Thomas's Church.
Third Sunday in every month, St. Bartholomew's Church.
Fourth Sunday in every month, St. Mark's Church.

Divine Service will commence at half-past 7 o'clock.

The seats on these occasions are considered free.

New York, February 12, 1848.

☞ The Rev. Benjamin Evans, Rector of the Church of the Holy Evangelists, will preach in the Church of the Epiphany, 130 Stanton street, on Sunday evening, February 13th.

Service to commence at 7 1-2 o'clock.

New York, February12, 1848.

EMMANUEL CHURCH.

Corner of Prince and Thompson streets.

The regular quarterly collection in aid of this free church will be made, and a sermon appropriate to the occasion, preached, on Sunday evening next, February 13th Service to commence at 7½ o'clock.

Seats all Free.

The friends of this parish, and Episcopalians generally, are invited to attend.

New York, February 12, 1848.

Church of St. George the Martyr.—On Sunday evening next, (13th inst.,) the sermon will be preached by the Rev. Benjamin I. Haight, D D.

New York, February 5. 1848.

Acknowledgments.

The Agent of the General Protestant Episcopal S. S. Union acknowledges the receipt of $10, from the Hannah Moore Academy, Md, for a set of The Cheap Library of 100 volumes, to be sent to the Rev T B Fairchild, Logansport, Ind.
Depository 29 John street,
Daniel Dana, Jr., Agent.
New York, Feb. 9, 1848.

Foreign Missions.—Since his report of Feb. 1st, the Treasurer acknowledges the receipt of the following amounts:—

Grace ch, Newark, N J, Constantinople, $16; Trinity ch, Northfield, Ct, 5; Trinity ch. Jefferson, Ohio, 2 71; do, for Constantinople, 2; St Thomas, Trenton, Mich, 7; St Paul's, St Louis, Mo, Constantinople, 10; Christ ch, Gardiner, Me, 40 52; S S, St James, New London, ed, Africa, second payment, 20; ch Ascension, N Y, Mrs S A R, ed, China, 100; through E Wilcox, R A, Penn, S S, ch Nativity, Spring Gardens, Philadelphia, ed 2 children, Africa, 29 32—and 1 China, 16 73; female S S, St Andrew's, sup beneficiary, Greece, 71; Calvary ch, 6; Colored female and infant S S, St Andrew's, third payment, ed, Africa, 20; S S, St Paul's, Christmas offering, Africa, 50; S B B, 50; Christ ch, for Constantinople, 50; Christ ch, Pottsdam, 25; S S, Bangor ch, Churchtown, Penn, for Africa, 5; Christmas offering of 4; children of do, for Africa, 5; All Saints ch and S S, Moyamensing, 10 65; Christ ch, Brownsville, Africa, 25; St Mary's ch, Chester, China and Africa, 2 83; Morgantown, Buck's co, do, 2 42; St Paul's Steubenville, O, China, 25; do S S, Africa, 2 50; St John's, Salem, N J, 16 35; St Paul's, Camden, N Y, 12; St Andrew's, Mount Holly, N J, 12; Christ ch, Frederick parish, Millwood, Va, 3; do, for Mrs Hill's school, Greece, 12; do, Africa, 5—368 95; St Stephen's, Middlebury, Vt, 9; do, for Constantinople, 7 06; part of a Legacy of a young member of do, for do, 1—17 06; St Anna's ch, Fishkill Landing, N Y, 19 27; do, for China, 2; Africa, 1; Constantinople, 17; do, S School, 2 46; do, for Athens, 1; do, for Constantinople, 50c; do, John Atticus Robertson, for Greece, 5; do, Juv. Miss Soc, for China, 10—58 23; Grace ch, Francesville, La, 10; Christ ch, Belleville, N J, ½ 20; Christ ch, Cooperstown, N Y, 13; St John's ch, Montgomery co, Md, 5; through H T, R A, Charleston, S C, St Michael's ch, Charleston, S C, 38 16; do, a lady, ed Alx Glenmi, Africa, 20; Monthly Miss Lec, Charleston, 2 09; do, Africa, 5; St Stephen's chapel, 12 54; female S S teachers, ed, Africa, 5 50; St Philip's for Constantinople 20—and 54; 2 ladies, St Michael's, fourth payment, ed, Africa, 20; ch at Winyaw, Prince, Geo, 10; St Paul's Radcliffboro, 82 73; St David's, Cheraw, 40: St Stephen's chapel, Upper St John's, 13; ch at St. Bartholomews, 20; St Thaddeus, Aiken, S C, 5; ch of the Messiah, North Santee, 11 75—330 88; St. Andrew's, Wilmington, Del, Africa, 20; S S, do, Christmas offering, China, 20 55; Trinity, Wilmington, do, 20; Immanuel, New Castle, for Constantinople, 20; St Paul's, Georgetown, Del, 2; St Paul's Brookfield, Ct, 11; a communicant of do, 5—16; St Mark's, New Britain, Ct, 7; through W H N, Richmond, Va, J Thompson, 5; Dr Johnson, 2; J M Baker, Treasurer, 8 50; Mrs Ann S Nesbitt, 10; St John's ch, per Rev T E Locke, 16; R A Atkinson, 3; members of St Paul's, 10; several individuals at Charlottsville, 19 50; St John's, Halifax, do, 37; St Paul's, King. Geo, do, several members, 32 50; Mrs Tabb, do, Africa and China, 16—159 50; Grace ch, New York, 211 35; Constantinople, 1; do, Africa, 20; do, China, 30—262 36; St Thomas, Abington, Va, 5; St. Paul's, Springfield, Ill, three individuals, 3. Total, 1661 56.

J. SMYTH ROGERS, Treasurer,
281 Broadway.

New-York, February 8, 1848.

$4 from Emmanual ch, Brooklyn, through Rev E H Herring, for the erection of the proposed Church for the use of the Colonists, Cape Palmoo, Africa. J. S. R.

Domestic Missions.—Since his acknowledgment of the 1st inst., the Treasurer has received the following contributions:

From Trinity ch, Lawrenceburgh, Ind, 13 50; St John's, Montgomery co, Md, 10; Zion ch, Newport, R I, 5; Christ ch, Cooperstown, N Y, 7; Christ ch, Bellville, N J, half, 20; St Thomas's, Trenton, Mich, 24; through E Wilcox, R A in Pa, from two friends, Haradise, Pa, 1 25; Calvary ch, Phil, 12; All Saints', Moyamensing, Advent and Christmas offerings, 6 81; an Episcopalian of Chester co, 200; Ladies' Sewing Society, St John's, Salem, N J, 5; S S of do, 4; Christ ch, Phil, 85—314 06; through J K Sass, R A in S C, Miss'y Lec., St Stephen's for December and January, 9 66; St Stephen's chapel, 8 07; St John's, Burkeley, 20; St Philip's, Charleston, for Bp Kemper's mission, 48; for Bp Freeman, 48; St Stephen's and Upper St John's, 50; Christ ch parish, 11 50—195 25; offerings of a clerk, 10; Grace ch, Francisville, La, 20; St Matthew's, Plymouth, Ohio, 2 29; St John's chhpel, N Y, a member, for the Jews, 5; St John's, North Haven, Ct, 4; St John's, Elizabethtown, N J, additional, 5 30. Total, $635 40.

THOMAS N. STANFORD, Treasurer,
139 Broadway.

New York, Feb. 8, 1848.

New York Bible and Common Prayer Book Society.—The Treasurer acknowledges the receipt of the following sums, viz:

Part offerings at the holy communion, in the City of Mexico, under the administration of the Rev John McCarty, Chaplain in the U. S. Army, by the hands of Messrs Stanford & Swords, 11 89; Mrs Jno I Mumford, donation, 3. Annual subscribers—Mrs John Webb, 2; Peter R Brinkenhoff, 5; George Whitfield, of Mosely Hall, N C, 8; George C Close, 2; Henry E Pierpont, 2; Miss Monroe, 2—21. Total amount, $35 89.

Donations and subscriptions thankfully received by
Thomas C Butler, Treasurer and Agent,
At the Depository, 20 John street.

New York, February 8, 1848.

Protestant Episcopal Tract Society.—The Treasurer acknowledges the receipt of the following sums, viz:—

Part offerings at the holy communion in the City of Mexico, under the administration of the Rev John McCarty, Chaplain in the U S Army, by the hands of Messrs Stanford & Swords, 11 89. Peter Brinkenhoff, 5; Geo. Whitfield, 4—annual subscribers 9. Total amount, $20 89.

Donations and subscriptions thankfully received by
Thomas C. Butler, Teasurer and Agent,
At the Depository, 20 John street

New York, February 8, 1848.

Missionary Committee of theDiocese of New York.—The Treasurer has received since his report of 1st inst., the following contributions, viz:—

From St John's chapel, New York, Rev Dr Wainwright, 142 29; Ladies' Auxiliary Missionary Association of Ch of the Annunciation, N Y, 2. Total amount, $144 39.

C. N. S. Rowland, Treasurer,
February 8, 1848. 55 Water street.

Nashotah Mission.—The subscriber acknowledges the receipt of the following sums for the use of the Nashotah Mission, viz:

From parishes of Ascension and the Holy Trinity, Carrol co, Md, by Rev D H Buel, 25; Rev Francis Vinton, for one year scholarship, 75; Professor Ogilby, from students at Gen. Theo. Seminary, for a scholarship, 75; Rev W A Muhlenberg, part of collection at Ch of Holy Communion on Epiphany Sunday, 200; Mr Barton, collection at College Point, on do, 35 52. Total, $410 52.

New York, Feb. 9, 1848. W. H. Aspinwall.

FREE CHURCH OF THE EPIPHANY.

The subscriber gratefully acknowledges the receipt of the following donations for the benefit of the poor:

From A C, a bundle of clothing.

He had hoped, from the mildness of the winter, that any special appeal, in behalf of the suffering and destitute, would be uncalled for, but the prevalence of sickness has made so many dependent, that the offerings received are altogether inadequate. Whole families, nurtured in the Church of our affections, exemplary in their lives, and prompt to avail themselves of any means of support in their power, have been unable to procure even necessary food. *Widowed mothers relying entirely on their own exertions, with every child sick*, have presented a claim, which feelings of humanity could not resist, Will not the benevolent whom God has blessed, afford such relief as the exigency demands?

Lot Jones, 77 2d Avenue.

N. B. Further donations, being greatly needed, are respectfully solicited, and will be thankfully received, They may be left with Messrs. Stanford and Swords, 139 Broadway; or at 77 2d Avenue.

New York, February 8, 1848.

To Correspondents.

"Unus" and "Eurylus" are received, and will appear in our next.

JANUARY REPORT—The Mutual Benefit Life Insurance Company, office 11 Wall street, issued during the month of January, 1848, 181 new policies, viz:

To Merchants and Traders,	69	To U. S. Officers,	4
" Mechanics,	21	" Teamster,	1
" Manufacturers,	20	" Lawyers,	4
" Clerks,	10	" Farmers,	4
" Clergymen,	6	" Pilot,	1
" Physicians,	7	" Agent,	1
" Ladies,	9	" Servants,	8
" Editors,	2	" Sea Captains,	3
" Teachers,	5	" Auctioneer,	1
" Brokers,	4	" Student,	1

New Policies issued in January, 1848, 181

ROBERT L. PATTERSON, President.
BENJ C MILLER, Secretary.
JOS. L. LORD, Agent.
JAMES STEWART, M.D., Medical Examiner—at the office daily, from 2 to 3 o'clock.

N. B. That part of the 12th section of the charter, which limited the duration of the Company to 20 years, has been repealed. The Company now exists, under a charter unlimited in its duration.
February 12—3w

A YOUNG LADY qualified to give instructions on the Guitar wishes a few more pupils to attend at their residences. For further particulars apply at this office.
February 12—4t

Clergy of the Protestant Episcopal Church.

In the City of New York and Vicinity.

Onderdonk, D.D., Rt. Rev. Benjamin T., 106 Franklin-st.
Abercrombie, Rev. Richard M., 129th street, between the 4th and 5th Avenues.
Anthon, D.D., Rev. Henry, 2d Avenue, corner of 10th street.
Balch, Rev. Lewis P. W., 98 Second Avenue.
Bedell, Rev. Gregory T., corner of Tenth street and Fifth Avenue.
Berrian, D.D., Rev. William, 50 Varick street.
Brown, Rev. John W., 150 Fulton street, and Astoria, Long Island.
Blake, Rev. John, Chaplain U. S. Navy, 11 Barclay st.
Carter, Rev. Lawson, 23d street, near Fourth Avenue.
Clapp, Rev. Caleb, Sixth street, 3 doors east of Avenue C.
Colton, Rev. Calvin, New York Hotel.
Cook, Rev. Thomas, 276 Houston street.
Carter, Rev. Timothy J., 23d street, near Fourth Avenue.
Cox, Rev. Richard, 14 Mott street.
Crummell, Rev. Alexander, 271 Mott street.
DeKoven, Rev. Henry, 69 Irving Place.
Duffie, Rev. Cornelius R, 174 Twenty-first street.
Eigenbrodt, Rev. Wm. E., 53 Amity street.
Evans, Rev. Benjamin, 172 Broome street.
Evans, Rev. Samuel J., 101 Mercer street.
Fitch, Rev. Augustus, 15 Stuyvesant street.
Forbes, D.D., Rev. John M., 477 Hudson street.
Frazer. Rev. Alexander, 18 North Moore street.
Grigg, Rev. John, 94 Green street.
Hackley, D.D., Rev. Charles W., 3 College Green.
Haight, D.D., Rev. Benjamin I., 266 Tenth street.
Halsey, Rev. Charles H., 281 Broadway.
Harison, Rev. William H., 32 Clinton Place.
Hart, Rev. A. Bloomer, 5 Mercer street.
Henry, D.D., Rev. Caleb S., 146 Macdougal street.
Higbie, D.D., Rev. Edward Y.
Houghton, Rev. George H., 110 West Twentieth street.
Howland, Rev. Robert S., 9th Avenue, near 23d st.
Hoyt, Rev. Ralph, 117 Madison street.
Huddart, Rev. R. Townsend, 14th street.
Irving, Rev. Pierre P., 281 Broadway.
Jackson, Rev. Charles D., 20 John street, and Rossville, S. I.
Jelliff, Rev. Hiram, corner of 31st street, and 1st Avenue.
Jones, Rev. Lot, 77 Second Avenue.
Leonard, Rev. Alexander, S., 14th street, near 9th Avenue.
Loutrel, Rev. Alfred M., 576 Broome street.
Lyell, D.D., Rev. Thomas, 77 Anthony street.
Marcus, Rev. Moses, 15 West 24th street.
McVickar, D.D., Rev. John, 8 College Green.
Millett, Rev. James, 135 Eldridge street.
Morris, Rev. William, 76 Varick street.
Muhlenberg, D.D., Rev. Wm. A., 110 West Twentieth street.
Nichols, Rev. Edwin A., 528 Hudson street.
Ogilby, D.D., Rev. John D., Theological Seminary, Chelsea Square, Twentieth street.
Pardee, Rev. Isaac, 33 St. Mark's Place.
Parker, Rev. Benjamin C. C., 114 East Broadway, corner of Pike street.
Parker, Rev. Samuel P., 75 Spring street.
Parks, Rev. Martin P., 24 Vesey street.
Peck, Rev Isaac, Houston street.
Peters, Rev. Thomas M. C., 6 mile stone, Bloomingdale Road.
Pound, Rev. Jesse, 50 Fourth street.
Powell, Rev. William, 155 Thompson street.
Preston, Rev. Thomas S., 64 Eleventh street.
Price, D.D., Rev. Joseph Henry, 62 Second Avenue.
Richmond, Rev. William, Bloomingdale.
Schroeder, D.D., Rev. John F., 3 St. Clement's Place.
Seabury, D.D., Rev. Samuel, 125 West Thirteenth street.
Shimeall, Rev. Richard C, 12 Tenth street.
Smith, D.D., Rev. Hugh, 206 Twentieth, next to St. Peter's Church.
Southard, Rev. Samuel L., 26th street, near Lexington Avenue.
Spencer, Rev. Jesse A., 208 Wooster street.
Sweetzer, Rev. Henry W., 15 Stuyvesant Place.
Taylor, D D., Rev. Thomas H., 70 Second Avenue.
Turner, D.D., Rev. Samuel H., Theological Seminary, Chelsea Square, Twentieth street.
Tyng, D.D., Rev. Stephen H., Sixteenth street.
Verren, Rev. Antoine, 99 Franklin street.
Wainwright, D.D., Rev Jonathan M., 10 Hubert street.
Walton, Rev. William, 2 Abingdon Square.
Ward, Rev. Henry D., 64 East Twenty-fourth street.
Weston, Rev. Sullivan H., 101 Chamber street.
Whitehouse, D.D., Rev. Henry J., 120 Eleventh st.
Williamson, Rev. Charles H., 68 Duane street.
Wilson, D.D., LL.D., Rev. Bird, Theological Seminary, Chelsea Square.

BROOKLYN.

Beare, Rev. Henry M., Atlantic, corner of Powers st.
Blake, D.D., Rev. John L., 3 Cornel Place, Clinton st.
Cutler, D.D., Rev Benjamin C., 1 Sands street.
Diller. Rev. Jacob W., Washington Avenue, near Fulton Avenue.
Fish, Rev. John F., 89 Henry street.
Guion, Rev. Thomas T., Clason Avenue, near Myrtle Avenue.
Gardiner, Rev. Charles H., 30 Johnson street.
Johnson. Rev. D. V. M.
Johnson, Rev. Evan M., corner of Pearl and Johnson st.
Johnson, D.D., Rev. Samuel R.
Lewis, Rev. William H., 24 Myrtle Avenue.
Miles, Rev. George D., 1 Sands street.
Noble, Rev. Rirdsey G., 30 Clinton street.
Staunton, Rev. William, 109 Pacific street.
Stone, D.D., Rev. John S., next door to Christ Church.
Vinton, Rev. Francis, Court street, between Schermerhorn and Livingston street.

WILLIAMSBURGH.

Fash, Rev. George W., Tenth street, corner of South Second street.
Haskins, Rev. Samuel M., 1 St. Mark's Place.
Reynolds, Rev. Charles, 50 South Eighth street.
Walsh, Rev. William, Cottage Place, corner of Grand and Graham streets.

JERSEY CITY, N. J.

Aldis, Rev. Charles.
Barry, D D., Rev. Edmund D., Essex street.
Patterson, Rev Albert C., Grand street.

☞ Those who have changed their residences will please notify the Agent of this paper of the same.

Calendar.

FEBRUARY.

13. Sixth Sunday after the Epiphany.
20. Septuagesima Sunday, or The Third Sunday before Lent.
24. St. Matthias the Apostle.
27. Sexagesima Sunday, or The Second Sunday before Lent.

MANUALS OF CHURCH ARCHITECTURE.

A MANUAL of Gothic Architecture, by F. A Paley, M. A., with nearly 70 illustrations. 1 Vol. 16mo. $1 25.

The Principles of Gothic Ecclesiastical Architecture, by Matthew Bloxam, illustrated with 228 cuts. Eighth edition. $1 75.

Anglican Church Architecture, with remarks on Eccles. Furniture, by James Barr. Illustrated with over 200 cuts. $1 50.

Remarks on English Churches, and on the expediency of rendering Sepulchre Memorials subservient to Pious and Christian uses, by J. H. Markland, F. S. A. Illustrated. $1 75.

Churches, their Structures, Management, and Decoration, by the Rev. A. Poole, M. A. Illustrated. 50 cents.

A Concise Glossary of Terms used in Grecian, Roman, Italian, and Gothic Architecture. Illustrated with 40 cuts. $1 75. Imported and for sale by
D. APPLETON & CO., 200 Broadway.

NEW THEOLOGICAL WORKS—PER ACADIA.

JUST Imported by D. Appleton & Co. Sermons for the Saints Days, by Francis E. Paget, M. A. 1 vol. $2.

Sermons by the Rev. George Croly, LL. D. 1 vol. 8mo. $3.

Sermons, Chiefly Practical, by the late Rev. R. P. Buddicom, M. A, 2 vols. $4.

Rest in the Church, by the author of "From Oxford to Rome." 1. vol. $2

Sequel to Letters to M. Gordon, or the Destructive Character of the Church of Rome, by C. Wordsworth, D.D. 1 vol. 12mo.

The History and Auricular Confession, Religiously, Worldly, and Historically Considered among Ancient and Modern Nations, by Count C. P. De Lastyric. Translated by Chas. Cocks, B. L. 2 vols. $5 75. 1t.

COLERIDGES AIDS TO THE REFLECTION.

SIXTH EDITION.

AIDS to Reflection, by S. T Coleridge, with the author's last corrections, edited by Henry Nelson Coleridge, Esq., M. A. To which is prefixed a Preliminary Essay, by John McVickar, D.D., Professor of Moral Philosophy in Columbian College, N. Y. Sixth edition. 75cts.

ALSO,

A Treatise on the Lord's Supper, designed as a Guide and Companion to the Holy Communion, by the Rev. Edward Bickersteth. Second American from the Ninth London edition. Edited by the Rev. L. P. W. Balch, Rector of St. Bartholomew's Church, N. Y. 75cts.

ALSO,

The same work abridged by the author. Just published and for sale by STANFORD & SWORDS,
139 Broadway.

ELEGANT MANSION IN BROOKLYN FOR SALE.

ONE of the most desirable residences in *all* the city of Brooklyn, is now offered for sale, and possession may be had on or after the first of February. The house, stable, and 9 lots of ground in Ryerson Place, on MYRTLE AVENUE, between Clinton and Washington avenues, adjoining the residence of Richard Wood, Esq. The house is 31 feet in front; parlors 38 feet deep, with a wing back; the whole two stories high, finished in the best manner, with marble mantels and grates throughout. On the first floor there are two parlors, tea room, store room, kitchen and greenhouse; on the second floor there are six chambers, with a large open garret, where rooms for servants may be made, and under the whole house a cellar, divided into four apartments, with a stable in the rear, and a well of water on the premises, with a good vegetable and ornamental garden well stocked with choice fruit.

Feb. 5 JOHN H. BAKER.

AN EVENING HYMN.

BY REV. JAMES GILBORNE LYONS, LL. D.

Lord! thou art He, whose arm of might
First hung with worlds this arch of night;
Thine is the sacred vesper hour,
Thine the fresh turf, and closing flower;—
These ancient woods, that twilight sea,
Those meads and mountains speak of Thee.

Thine are the dews which fall unseen
On forest glade, and village green;
Thine is the pure and playful gale
That warbles in the fragran vale
Above, below, Thy glories shine;—
Strength, wisdom, goodness, Lord! are Thine.

King of the broad and radiant skies!
Bless Thou my song and sacrifice;
Breathe o'er my soul, this tranquil even,
Unearthly peace and dreams of Heaven;
Sweet dreams to cheer me press'd again
By the wild war of wrongful men.

And, when those years to come shall throw
Their chilness o'er my bosom's glow,
Serene, as that departing ray
Which lights the mountains far away,
Let me withdraw from earth to be
Redeem'd and blest, O God! with Thee.

THE SACRAMENT OF BAPTISM

EXPLAINED IN A DEVOTIONAL FORM:

ALTERED FROM BISHOP KENN.

Glory be to thee, O blessed Jesus, who, to stoop to our weak and gross apprehension, hast in the two Sacraments made an outward and visible, and familiar thing, to be the sign, and memorial, and representation, of an inward and invisible mysterious and spiritual grace.

Glory be to thee, O blessed Jesus, for ordaining and giving us the Holy Sacraments:* thou thyself only art the author and fountain of grace, and thou only hast the right of instituting the conveyances of thy own grace: All love, all glory be to thee.

Glory be to thee, O Jesus, who hast elevated these obvious and outward signs, to an efficacy far above their natures, not only to signify, but to be happy means and instruments to convey thy grace to us, to be seals and pledges to confirm and assure to us the communications of thy love, that our sight may assist our faith, that if with due preparation we receive them, both parts of the Sacrament will go together; as certainly as we receive the outward and visible sign, so certainly shall we receive the inward and invisible grace; for which, all love, all glory, be to thee.

Glory be to thee, O Jesus, thou lover of souls; it was by thy preventing love that I was baptized with the outward sign, water, in the name of the Father, and of the Son, and of the Holy Ghost;† that I should believe in the most holy Trinity; that I should entirely live devoted to the three most adorable persons, that I should wholly depend on their gracious assistances, and that it should be my chief care to love and glorify that triune Love, the Author of my salvation.

Glory be to thee, O Jesus, who by water, that washes away the filth of the body, dost represent to my faith thy invisible grace in baptism,‡ the which spiritually washes and cleanses the soul.

Glory be to thee, O blessed Lord, who in baptism savest us, not by the outward washing, but by the inward purifying grace, accompanied with a sincere vow, and stipulation of a good conscience towards God;§ by which thy propitious love brought me into thy Church, the spiritual ark, to save me from perishing in the deluge of sin, which overwhelms the generality of the world; and therefore all love, all glory be to thee.

Glory be to thee, O all powerful Love, by whose invisible grace we in baptism die to sin,|| to all carnal affections, renouncing and detesting them all, and resolving to take no more pleasure in them, than dead persons do in the comforts of life. O may I ever thus die to sin.

Glory be to thee, O Jesus, who from our death to sin in our baptism, dost raise us to a new life, and dost breathe into us the breath of love; in this laver of regeneration,¶ we are born again by water,** and the spirit, by a new birth unto righteousness: that as the natural birth propagated sin, our spiritual birth should propagate grace; for which all love, all glory be to thee.

Glory be to thee, O most indulgent Saviour, who in our baptism dost give us the holy spirit of love, to be the principle of new life, and of love in us, to infuse into our souls a supernatural, habitual grace, and ability to obey and love thee; for which all love, all glory be to thee.

Glory be to thee, O compassionate Jesus, who when we were conceived and born in sin,†† of sinful parents, when we spring from a root corrupt, and were all children of wrath,‡‡ hast in our baptism made us children of thy own heavenly Father by adoption and grace,§§ hast made us heirs of heaven, even joint heirs with thy own self, of thy own glory; for which, with all the powers of my soul, I adore and love thee.

I know, O dearest Lord, that I am thine no longer than I love thee; I can no longer feel the saving efficacy of my baptism, than I am faithful to my vow I there made; no longer than I am a penitent, no longer am I a Christian; if I name the name of Christ, I am to depart from iniquity.|||| O do thou give me the grace of true repentance for all my sins, for my original impurity, and for all my actual transgressions, that I may abhor and forsake them all: wound my soul with a most affectionate sorrow, for all the injuries, and affronts, and dishonors, I have offered to infinite love.

Glory be to thee, O most liberal Jesus, for all those exceeding great and precious promises¶¶ of pardon, and grace, and glory, which thou hast made to us Christians in the sacrament of baptism: O may I ever stedfastly believe, O may I ever passionately love, may I ever firmly rely on thy superabundant love in all these promises; for which I will ever adore and love thee!

Glory be to thee, who in my infancy didst admit me to holy baptism, who by thy preventing grace, when I was a little child, didst receive me into the evangelical covenant, didst take me up into the arms of thy mercy, and bless me.(a) Glory be to thee, who didst early dedicate me to thyself, to prepossess me by thy love, before the world should seize and defile me.

Ah, gracious Lord! how long, how often have I polluted myself by my sins! But I repent, and deplore all those pollutions, and I consecrate myself to thee again: O thou most compassionate Saviour, pardon and accept me, and restore me to thy love. O let the intenseness of my future love, not only love for the time to come, but retrieve all the love I have lost.

Glory be to thee, O tenderest Jesus, who, when by reason of my infancy I could not promise to repent and believe for myself, didst mercifully accept of the promises of my sureties, who promised both for me, as thou didst accept for good to the paralytic,(b) the charitable intentions of those that brought him to thee, and of the faith of the woman of Canaan,(c) for the cure of her daughter; for which merciful acceptance of love, all glory be to thee.

O my God, my Lord, the promise which was made by my sureties for me, I acknowledge, that as soon as I came to a competent age, I was bound myself to perform, and I own and renew my obligation; I promise, O my Lord, with all the force of my soul to love thee; O do thou ever keep me true to my own promise, since thou art ever unalterably true to thine; for which I will ever adore and love thee.

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* Matt. xxvi. 26, 27, 28.
† Matt. xxviii. 19.
‡ Ezek. xxxvi. 25.
§ 1 Pet. iii. 21.
|| Rom. vi. 3, 4.
¶ Tit. iii. 5.
** John iii. 5.
†† Psalm li. 5.
‡‡ Eph. ii. 1.
§§ Rom. viii. 15.
|||| 2 Tim. ii. 19.
¶¶ 2 Pet. i. 4.
a Matt. x. 16.
b Matt. viii. 5,
c Mark ii. 5.

From the Gospel Messenger.

THE ISLAND OF ST. CROIX.—We have been greatly interested in the reception of the letter of "E. L.," on our first page. The initials will be well known to many friends in this quarter, and as well known will be the fact, that our beloved brother, under the best medical advice, has gone with his most estimable wife, to avoid our rough winter, in that genial clime, especially genial to those who have not been so long under the power of this "insidious disease" as to prevent good hope of benefit.

We rejoice to learn, from the private note appended to the communication, that the Lady of our Rev. Brother is improving, and that there is strong encouragement for the trust, under the blessing of Heaven, that she will return from her Island retreat in improved health, and to the gratification of very many who love her, think of her, and pray daily for her. The members of Emanuel Church, Little Falls, we are very sure will most heartily join in such supplications.

The particulars of our friend's favor in regard to the religious condition of *Santa Cruz* will interest all who love to hear from the Islands of the sea, and to know that the inhabitants thereof "wait for the law of their God."

ST. CROIX, Dec. 23, 1847.

MY DEAR DOCTOR: We have now been a month in this beautiful little Island, where we have taken up our abode for a short season. The charm of novelty is in some measure worn off, and our thoughts and conversation often wander to our distant friends in America, many of whom are among the readers of the Messenger. It requires some effort of the imagination, however, to conceive of you surrounded by ice and snow, and crowding around your well filled stoves. Here we know nothing of winter and its horrors. Spring, summer, and autumn, exercise a divided and uninterrupted dominion. The trees are always green, and blossoms and fruit of some kind or other may always be found. Our experience thus far, on the whole, fully confirms all that we have heard of the salubrity of the climate. The temperature is mild and uniform, ranging at this season from 75 to 82. In the summer months I learn, it is somewhat warmer, never however reaching the intense heat sometimes felt in New York. This mild and even temperature, combined with a remarkably clear and dry atmosphere, makes it a most eligible climate for invalids. There are a number of good boarding houses kept especially for the accommodation of such, in which the habits and tastes of Americans are consulted. Of these we however have had but little experience, being comfortably domesticated in the parsonage of the excellent Rector of St. Paul's.

Nothing can be more beautiful than the scenery of this and others of the West India Islands. Martinique, St. Vincents and Grenada, which we took in our way here, presented us with some of the most wild and picturesque views I had ever seen. Here the surface is more level, and mostly in a high state of cultivation. If there is any alloy to its beauty, it is the want of variety. The eye accustomed to the different kinds of crops which American agriculture presents, becomes wearied with the constant succession of fields of the sugar cane.

Whoever has read of Santa Cruz will not need be told of the excellence of its roads. They afford a variety of most beautiful rides and drives, which constitute the chief occupation and amusement of strangers resident in the Island.

The readers of the Messenger will be interested in hearing something of the religious character of Santa Cruz. It being a Danish Island, the Lutheran is of course the established order. This embraces, however, but a small portion of the people. The remainder are Episcopalians, Roman Catholics, and Moravians. Of these, the former are the most numerous, amounting to about eight thousand persons, or more than a third of the whole population. These are divided into two parishes. St. Paul's is under the pastoral care of the Rev. S. Flavel Mines. It numbers three thousand persons, (white and colored,) and about five hundred communicants. It has a handsome and commodious Church, furnished with an Organ and surmounted with the peculiar Christian emblem, as the Church of the Island of the Holy Cross (St. Croix) should be. It has also a large stone Sunday School house for the accommodation of four or five hundred scholars, a hospital for the sick and indigent of the parish, and a comfortable parsonage. The condition of this parish, temporal and spiritual has been much improved during the last five years, by the wise and zealous efforts of its truly excellent and Catholic minded Rector, who is now, to the great regret ot his people, about to leave them and return to America.

The other Parish, (St. John's,) comprises the eastern part of the Island, and is under the Rectorship of the Rev. Fletcher Hawley, who is also a Priest of our American Church. His parishioners number five thousand, and his communicants more than one thousand. A large stone Sunday school house has just been erected by this parish at an expense of five or six thousand dollars, designed to accommodate ten or twelve hundred scholars. Many of your readers accustomed to our small country parishes of two or three hundred persons, will, like myself, be struck with the amount of labor and responsibility attendant upon such a charge. They are indeed far too much for two persons, and the number of clergy might with advantage be three fold increased. There are however political obstructions in the way of any change. Only two parishes are allowed by the government.

Slavery exists here in its mildest form. The government interposes its strong arm between the master and the slave. The hours of labor, the food and clothing, and the right of punishment are regulated by law, and any slave who thinks himself ill-treated, may at any time carry his case before the civil magistrate. So comfortable is the condition of the slaves, that some of the most intelligent of them, I am told, disapprove of a late decree that has come out from the home government, terminating slavery at the expiration of twelve years.

The colored people, slaves and free, are very religiously inclined. One is reminded how little necessary connexion there is between piety and intellectual cultivation.—The Gospel finds in their hearts a good soil. Their faith is simple and undoubting, their lives generally correct, and they meet death with remarkable composure. They are much attached to their pastors, and the solemn worship of the Church seems to have a fast hold upon their affections. While the Moravian meetings are almost deserted, the services of the Church are crowded to overflowing.

We have only the prayer Book and Almanac to remind us that merry Christmas is close at hand. With our windows and doors open, and every thing green about us, it is not very easy to believe it. I will close with wishing for yourself, dear doctor, and all the readers of the Messenger, many returns of the happy season.

E. L.

A rupture of some consequence had taken place between the courts of Rome and Belgium. In the latter country, a Catholic University has been displaced by a Liberal, which revoked the nomination their predecessors had made of an envoy to Rome, and appointed instead, a man of their own views, M. Leclercy. Pius IX. at once refused to receive him, insisting that he would have the envoy originally appointed.—There are precedents, we believe, in other governments, for the exercise of such a right. However, the Belgian ministry have returned notice, and refuse to send an envoy at all; and there, for the present, the matter has terminated. —*Ibid.*

A JEWISH TALE.

LIBERALITY GROUNDED ON RELIGION NOT TO BE CONQUERED BY REVERSE OF FORTUNE: EXEMPLIFIED IN ABEN-JUDAN.

A man's gift extendeth his possessions, and leadeth him before the great.—Prov xviii. 15.

Rabbi Eliezer, Rabbi Joshua, and Rabbi Akiba, travelled about annually in the land of Israel to collect money for the poor. Amongst their many and various contributors, none gave more liberally, nor with more cheerfulness than Aben-Judan, who was then in very affluent circumstances. Fortune, however, took a turn. A dreadful storm destroyed the fruits of his grounds; a raging pestilence swept away the greater part of his flocks and herds; and his extensive fields and vineyards became the prey of his greedy and inexorable creditors. Of all his vast possessions, nothing was left him but one small plot of ground. Such a sudden reverse of fortune was enough to depress any ordinary mind. But Aben-Judan, on whose heart the Divine precepts of his holy religion had been early and deeply imprinted, patiently submitted to his lot.

"The Lord," said he, "gave, and the Lord hath taken away—let his name be praised for ever." He diligently applied himself to cultivate the only field he had left, and by dint of great labor, and still greater frugality, he contrived to support himself and family decently; and was, notwithstanding his poverty, cheerful and contented. The year passed on. One evening as he was sitting at the door of his miserable hut to rest from the labors of the day, he perceived the Rabbis coming at a distance. It was then, that his former greatness and his present deplorable condition at once rushed upon his mind; and he felt for the first time the pangs of poverty "What was Aben-Judan!" exclaimed he; "and what is he now?" Pensive and melancholy, he seated himself in the corner of his hut. His wife perceived the sudden change—"What ails my beloved?" she asked tenderly; "art thou not well?—tell me, that I may administer to thy relief?" "Would to God it were in thy power—but the Lord alone can heal the wounds which he inflicts," replied the distressed man. "Dost thou not remember the days of our prosperity, when our corn fed the hungry—our fleece clothed the naked—and our oil and wine refreshed the drooping spirit of the afflicted. The orphans came round us and blessed us—and the widow's heart sang for joy. Then did we taste of those heavenly pleasures which are the lot of the good and charitable. But now, alas! we cannot relieve the fatherless, nor him who wants help; we are ourselves poor and wretched. Seest thou not yonder good men coming to make the charitable collection? They will call—but what have we to give them?" "Do not repine, dear husband," rejoined his virtuous wife, "we have still one field left; suppose we sell half of it, and give the money to the use of the poor?"—A beam of joy overspread the good man's countenance. He followed his wife's advice sold half the field, and when the collectors called, he gave them the money. They accepted it, and as they departed, said to him, "May the Lord restore thee to thy former prosperity." Aben-judan resumed his former spirits, and with it his wonted diligence. He went to plough the small spot of ground still left him. As he was pursuing his work, the foot of the ox that drew the plough-share sunk into the ground, and the beast was maimed. In endeavoring to relieve the animal from its perilous situation, he saw something glittering in the hollow which the foot had made. This excited his attension, he dug the hole deeper, and to his great astonishment and no less joy, found an immense treasure concealed in the very spot. He took it home, removed from the wretched hovel in which he lived, into a very fine house; re-purchased the lands and possessions which his ancestors had left him, and which his former distress had obliged him to sell; and added greatly to them. Nor did he neglect the poor. He again became a father to the fatherless, and a blessing to the unfortunate. The time arrived when the before-named Rabbis came, as usual, to make their collection. Not finding their generous contributor in the place where he had resided the year before, they addressed themselves to some of the inhabitants of the village, and asked them whether they could tell them what had become of Aben-judan, and how he was? "Aben-judan!" exclaimed they, "the good and generous Aben-judan! who is like him in riches, charity, and goodness?—See you yonder flocks and herds? they belong to Aben-judan. Those vast fields, flourishing vineyards, and beautiful gardens? they belong to Aben-judan. Those fine buildings? they also belong to Aben-judan." Whilst they were thus discoursing, the good man happened to pass that way. The wise men greeted him, and asked him how he did. "Masters," said he, "your prayers have produced plenty of fruit, come to my house and partake of it. I will make up the deficiency of last year's subscription." They followed him to his house, where, after entertaining them nobly, he gave them a very handsome present for the poor. They accepted it, and taking out the subscription list of the preceding year—"See," said they to him,—"though many exceeded thee in their donations, yet we have placed thee at the very top ot the list, convinced that the smallness of thy gift at that time, arose from the want of means—not from want of inclination. It is to men like thou art, that the wise king alluded, when he said: 'A man's gift extendeth his possessions, and leadeth him before the great.'"—*Prov.* xviii. 15.

JERUSALEM TALMUD.
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DEBARIM-RABBA.

The Church.

Letter of the Hon. and Rev. A. P. Perceval, on the recommendation of Dr. R. D. Hampden to be elevated to the Episcopate.

It is respectfully submitted to the consideration of all her majesty's faithful subjects in Church and State:

I. That for the advisers of the Crown to commend for special favor and appointment to Offices of Trust, persons under censure unrevoked from any constituted body within the Queen's dominion acting under authority from the Crown, is a course highly unconstitutional and dangerous, injurious alike to the majesty of the Crown, and the well-being of the people, as tending directly to the encouragement of evil doers, and to the weakening and subversion of legitimate and constituted authority.

II. That, seeing that Dr. R. D. Hampden is at the present time under censure unrevoked from the University of Oxford acting under authority from the Crown, the recommendation of the said Dr. R. D. Hampden, by the Queen's advisers, for appointment to the Episcopate, would fall under the just censure above set forth.

It is therefore submitted further to all the Queen's subjects, that they will render faithful service to the Crown and Constitution of the Realm, both in Church and State, if they will unite in sending up memorials to the Throne, imploring the Queen, that in the event of her present advisers presuming to tender such advice to her majesty, she will decline to accede to the same.

Or, in the event of her royal promise having been obtained before her eyes were awakened to the reality of the case, that she would be graciously pleased to signify to the Dean and Chapter of the Cathedral Church to whom the *conge d'elire* shall issue, and to the Archbishop and Bishops of the Province in which such Cathedral Church may be situated, that they are free to discharge their own conscientious responsibility in the matters of election, confirmation and consecration, without fear of any penalties being put in force against them by any ancient statute originally framed for the exclusion of Popery, but at the present time in danger of being perverted into an instrument for the compulsory intrusion of heterodoxy.

So will her majesty strengthen the hearts and hands of all her faithful and loyal subjects in the quiet and conscientious discharge of the duties of their several callings, without fear lest the very discharge of these should exclude them from the royal favor, while they should see that favor conferred upon others, who, by sentence of legitimate authority, stand convicted of a dereliction of duty.

ARTHUR P. PERCEVAL, B.C.L.,
Chaplain in Ordinary.

St. James's Palace, Nov. 26, 1847.

[*Eng. Ch.*

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February 27—yly

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September 5—yly. WILLIAM ASHKETTLE.

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December 4—tf

STATEMENT OF THE MUTUAL BENEFIT LIFE INSURANCE CO. on the 1st day of January, 1848. (Office No. 11 Wall street.)

Policies in force on the 1st of January, 1847,		2,722
Policies canceled and expired during the year,		293—2,429
Policies issued during the year 1847,	1,847	
Policies cancelled and expired,	119—1,728	
Total Policies in force 1st January, 1848		4,157
Balance as per statement, January 1, 1847,		$198,724 51
Net Premiums received during the year,	$297,322 65	
Interest received during the year,	11,601 06	
Total net receipts in 1847,	$308,923 71	
Losses* paid during the year,	$51,105 00	
Expenses " "	12,228 40—63,333 40—245,590 31	
Net proceeds,		$444,314 82

* Additional losses amounting to $19,000, unpaid on the 1st of January, awaiting proofs of death—part of that amount has since been paid.

ASSETS.

Cash on hand	$ 8,951 41	
U. States 6 per ct. Bonds, 1856 & 1862,	20,000 00	
Newark City Bonds,	12,700 00	
Brooklyn City Bonds,	15,000 00	
Bonds and mortgages on property worth double the amount loaned,	55,161 50	
Real estate in Newark (building erecting for use of Company,)	6,941 50-108,723 45	
Premium notes drawing 6 per cent. interest,		309,945 4
Loans on Scrip of the Company		160 38
Premium notes and cash in hands of Agents, and in course of transmission,		2 58
Total assets,		$444,314 82

Upon 2,429 Policies now in force issued prior to January, 1847, the Directors have declared a dividend of 35 per cent., being the profits of the second year's business, (1846.)

Amount of Premiums		$207,549 98
Losses paid during the year 1846,		33,648 00
Expenses " " " "		14,788 80

RESERVED FUND.

Losses which might have been expected during the year according to tables,	$99,000 00	
Losses paid as above,	33,648 00	
Total,	$65,852 00	
Reinsurance of 2,429 persons 1 year older,	8,756 00—74,108 00	
Dividends of profits 35 per cent.		74,642 40
Reserved Fund on the 1st January, 1847,		$20,252 63
" " as per statement, " 1848,		74,108 00
Total of Reserved Fund 1st January, 1848,		$94,360 63

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January 29—4t

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No. 54 West Twenty-first street, New York.

THE Fall Term of this Institution will commence on the 15th of September. A Prospectus of the School may be obtained of the Rev. W. A. Muhlenberg, D.D., No. 110 Twentieth street; of Messrs. Stanford & Swords, No. 139 Broadway; and at the Depository of the Sunday School Union, No. 20 John street.

REFERENCES.

L. M. Hoffman, Esq., J. H. Swift, Esq., W. F. Cary, Esq., Govr. M. Wilkins, Esq., W. H. Aspinwall, Esq., R. B. Minturn, Esq., Murray Hoffman, Esq, Hamilton Wilkes, Esq.

July 17—tf

ORGANS—HENRY ERBEN, 172 Centre street, offers for sale the following Organs:

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Three Gothic Swell Organs of eight stops; dimensions of case, 9 feet, two and a half inches high, 6 feet 4 inches wide, and 4 feet deep.

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Two Gothic Organs of 4 stops, 8 feet high, 5 feet 4 inches wide, 2 feet 6 inches deep.

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November 3—yly

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December 18—yl

EDUCATION.

MRS. C. A. STEWART having taken a residence in East Chester, sixteen miles from New York, purposes on the 1st of May next to receive into her family, consisting only of herself and husband, a small number of girls under 12 years of age. The number is limited to six. She will devote herself entirely to her pupils in all that regards their instruction, their health, morals and manners. The situation is a most pleasant and eligible one, and within five minutes walk of the church of which the Rev. Mr. Duncan is Rector.

The course of instruction will include Reading, Writing, Arithmetic, Geography, Grammar, Rhetoric, Composition, History, Natural and Moral Philosophy, Astronomy, the French Language, and Plain and Ornamental Needle Work.

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The Rev. L. Carter, do.
The Rev. E. M Johnson, Brooklyn, N. Y.

☞ Communications may be addressed to Mrs. Stewart at her present residence in Gold street, Brooklyn, L. I., between Willoughby and Fulton streets.

December 4.

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July 11—yl.

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Miss Fales has been many years a teacher, and her professional success elsewhere, authorizes the assurance that she shall give satisfaction to parents who may patronize her. None but experienced teachers will be employed as her assistants

It will be a family school, and the number of pupils limited.

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October 9.

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SAMUEL HANNAY, Secretary.
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JOS. BLUNT, Solicitor. 504 Broadway
May 22—tf

SCHOOL FOR BOYS AND YOUNG GENTLEMEN.

REV. SETH DAVIS, A. M.—*Principal.*

A Classical and English School has been opened in the city of Buffalo, by the subscriber, and is kept at present in a room easy of access, over the store of Messrs. Allen & Carpenter, No. 150 Main-street.

The design of this Institution is to prepare Pupils for College, and also to give to those who do not purpose to go through a course of studies at College, a thorough Academic education. All the branches of education usually taught in Academies and High Schools, will be taught in this School.

No exertions shall be wanting on the part of the Principal, with respect to discipline and instruction, to render the Institution such as will commend itself to the favor and support of those who may become its patrons.

The members of this school will be regarded as a Christian family, in which particular attention will be given to the religious culture of each pupil. The discipline will be parental, and a portion of the services of the Episcopal Church, so admirably calculated to interest youth, will form a part of the daily exercises. The services will be responsive, but short, so as to interest and not weary the pupils.

TERMS OF TUITION:

Elementary English Branches, Orthography, Reading, Writing, First Lessons in Geography, Grammer, Arithmetic and History, per quarter, $6,00.

For the higher branches, such as Geography, General History, Geometry, Algebra, Astronomy, Trigonometry and Surveying, Chemistry, Physiology, Botany, Geology, Natural Philosophy, Rhetoric, Logic, Intellectual and Moral Philosophy, Elements of Criticism, Agricultural Chemistry, Drawing, Book-Keeping, Greek, Latin, French and German, and Exercises in English Composition and in Declamation, and also in Parsing, per quarter $10,00.

Sacred Music will constitute a part of the daily course of instruction.

REV. SETH DAVIS, A. M., Principal.

REFERENCES:

Rt. Rev. Wm. H. De Lancy, D.D., L.L. D., Bishop of the Diocese, Geneva; Rev. Benjamin Hale, D D., President of Geneva College, do.; Rev. Wm. Shelton, D.D., Rector of St. Paul's, Buffalo; Rev. John C. Rudd, D.D., Utica; Rev, Henry Gregory, D.D., Rector of St. Paul's, Syracuse; Rev. John Van Ingen, D D., Rector of St Paul's, Rochester; Rev Edward Ingersoll, Rector of Trinity, Buffalo; Rev. Montgomery Schuyler, Rector of St. John's, do.; Horace Webster, L.L. D., Professor of Natural Philosophy and Mathematics in Geneva College, Geneva; Dr. J. Trowbridge, Buffalo; Gen. C. H. S. Williams, do; Mr. S. D. Flagg, do. Dec. 4.

THE RETREAT.

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Refer to the Rt. Rev. Bishop Potter, Rev. D. H. Macurdy, 128 North 12th st., Dr. C. Treichel, Custom-house, Robt. Ralston, Esq., No. [illegible] South Front st., Philad., and James C. Kempton, Esq., Manayunk.

August 28—eaw

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October 30—tf HENRY PILCHER.

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